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THE

Missionary Review of the World

VOL. XII. NEW SERIES VOL. XXII. OLD SERIES

JANUARY TO DECEMBER, 1899

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FUNK & WAGNALLS COMPANY
NEW YORK LONDON
1899

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Printed in the United States

Engraved for The Missionary Review of the World.

THE

MISSIONARY REVIEW OF THE WORLD.*

Old Series. VOL. XXII. No. 1. | JANUARY. | *New Series.* VOL. XII. No. 1.

FIVE EPOCHAL EVENTS OF 1898.

REV. D. L. LEONARD, D.D., OBERLIN, OHIO.

As with individual lives so with years, generations, centuries even: while the many are but medioere and meaningless to the world at large, others are elothed with greatest significance, sinee in them eertain forces operate whieh produee results most profound and lasting to whole nations, eontinents, and to humanity. Sometimes momentous events "break out" in regions far apart or in spheres widely different with no traceable eonneetion; nevertheless these are found later to have been elosely akin, part and parcel of the same design, eaeh a strategie movement in a sublime eampaign. Every now and then it comes to pass that after many days markt by absenee of progress or even by retrogression, suddenly the Kingdom begins to move forward by leaps and bounds. The Christian Era affords illustrations of sueh impressive phenomena, the period of the Reformation, and the brief space which ineluded both Wolfe's vietory at Quebee (so prolifie in benefieent results) and Clive's at Plassey. Who that observes and reflects can doubt that we are in the midst of just sueh a pregnant period? The elaim may safely be made that the twelvemonth just ended is to be eminent among these years of destiny. It is more than doubtful if another ean be named to match it as the period of oeeurrenees so many, so diverse, so far apart in latitude and longitude, and yet in sueh elose cooperation for the effeetual spread of the multitudinous good things of the Gospel to the ends of the earth. Among these notable "happenings" five may easily be seleeted for special mention.

THE SPANISH–AMERICAN WAR.

1. Without partienlar regard to logieal order, but beginning with the event nearest home, the vast import of the Spanish-Ameriean war may well claim our attention. Surely, no national oecurrenee of such tremendous meaning to mankind was ever more markedly pro-

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

vidential in the very best sense of the term. The emergency was utterly unsought, undesired, unexpected; it was fairly thrust upon us. When the year opened no one dreamed of war at hand, and scarcely a vote could have been found in favor of fighting Spain. And yet when hostilities commenced, the entire population, north, south, east, west, almost as one man was thrilled, inspired, united, ready to take all risks and consequences. No other conflict, no other weighty public question in this country ever excited so little debate. The mass of the brain and conscience of Americans was at once united, the only difference being that some were more radical in their convictions than others.

The motive also, which led to the war, was wondrously pure and noble. It was not a desire for revenue which actuated the nation, tho the provocation was great; it was not for glory or conquest, but to an unheard of degree the motive was altruistic, benevolent, humanitarian. The oppressor must be rebukt, the opprest must be delivered from their grievous woes.

The incidents of the struggle were also without a parallel. With "*Cuba libre*" as a war cry, the first blow was yet struck on the opposite side of the globe. Our victories were won at insignificant cost. There were many deeds of heroism on sea and on land. A brief hundred days beheld both the beginning and the end. And thus it was that after four centuries of grossest misdoing the transgressor was forever driven from the New World, and also from most of her other colonial possessions. Despotism all the world over received a crushing blow, and a solemn warning of what the future has in store for all who trample ruthlessly on the sacred rights of the millions. Verily this outcome is something of signal value to mankind. Puerto Rico is henceforth to be American (Hawaii as well, a consummation at least hastened by the war), Cuba is to be shielded and aided in her attempt at self-government, and the inhabitants of the Philippines will be given full scope to exercise and develop the very best that is in them. If this were the sum total of results, it would be sufficient to make this clash of arms worthy to rank as epoch-making.

But the prime consideration remains to be mentioned. By this same wondrous piece of divine strategy, America has been suddenly and somewhat rudely, but most effectually, thrust forth from her seclusion from the great world's problems, burdens, perils, and strifes. Her chief end and aim has hitherto been simply to maintain, increase, enjoy, the manifold blessings possest in superabundant measure at home, but she has been compelled to revolutionize her public policy, and from henceforth must needs take her full share of responsibility for the well-being of the race. It is for her to carry succor to the downtrodden, the helpless, and the degraded; she must stand everywhere for righteousness and humanity, for all the ideas embodied

in her free institutions whose fruits abound in all her borders in benefits innumerable. Well may we always hold in abomination the very suggestion of "imperialism." We are also permitted, if not in duty bound, to protest against "expansion" as well, if that merely signifies increasing the area of the Union. But, after enjoying for three centuries such privileges political, social, and religious as heaven never before or elsewhere has bestowed upon any people, and a hundred years of such development as is without a parallel in history, and having attained to such numbers and such wealth, it were positive shame and sin to forbear longer to impart, as freely as we have received, to all peoples less favored than ourselves. We should do this with settled purpose, deep-laid design, earnest effort, and constant study of fittest measures and methods. For years increasing numbers of the thoughtful under the inspiration of the Spirit of God have been persuaded that America was raised up to perform some such world-task, and were wondering just how and when the beginning was to be made. And lo! how marvelously the unseen King and Leader has opened the way, even fixing the time, place, and method of setting forth upon the sublime career. Therefore this is nothing less than an epoch in the history of America, and of the world as yet lying so largely in darkness and sorrow. We have long been the envy of multitudes, have kindled new desires and hopes in millions of breasts, multitudes have flockt to our shores to escape from crushing ills and to gain a portion of our inheritance. But it remains in all ways legitimate, rational, Christian, to launch a propaganda for the diffusion of our democratic institutions. Our government should be ready on all proper occasions with solemn protest and warning as well as with the proffer of good offices in the interests of peace, philanthropy, and righteous doing between nations and between sovereign and subject. What appeals are likely to come can be seen in the urgent request already received from Liberia for protection against the encroachments of France. But even more, the churches of America must rise at once and with energy and zeal tenfold increast to the sublime height of these new opportunities and obligations. To such a "sphere of influence," to such a "protectorate," American Christians are called as by the trump of God.

ANGLO-AMERICAN FRIENDSHIP.

2. A somewhat kindred event is the growing friendship between the two great branches of the Anglo-Saxon race, to which, by divine ordination, the world's welfare has evidently been committed far more than to any other. The way for this blessed consummation has been preparing for more than a half-century. A great impulse was imparted when after the Civil War certain perplexing and provoking questions were settled by arbitration. And even more, tho indirectly,

was this hastened by the recent Venezuela affair, which for a few days appeared to mean bloodshed; but when the people of both countries uttered their deepest desires and convictions, it was made clear that war was not to be thought of for an instant. It was a difference between mother and daughter. They were of one blood, they had almost everything in common, and therefore harmony and friendship *must* be maintained. When the Cuban matter led to the march of armies and the boom of cannon, and when other European powers were against us, and ready to interfere in Spain's behalf, in right hearty and sturdy fashion, Great Britain took our part, ready withal to add deed to word if need there should be. This mutual affection which was thus brought to light and greatly strengthened, we may be sure will not be quenched but will burn on and on with ever increasing warmth. An arbitration treaty is almost certain in the near future, with a league of friendship and cooperation behind it possible if not also probable. At least there will be a good understanding and cooperation to the utmost limit consistent with true statesmanship, together with a steady toiling together for the furtherance of certain praiseworthy ends which they hold in common.

What does this fact signify for the future of humanity? Here are two of the mightiest peoples on earth, numbering already 120,000,000, and a few generations hence to be increast twofold, fourfold, tenfold. This race is already dominant over some 16,000,000 square miles, or one-third of the earth's land surface, and ruling about 500,000,000, or again not far from one-third of the earth's inhabitants. The Anglo-Saxon is easily the greatest civilizer and Christianizer extant, was evidently chosen to be just this, and for this high calling has been in training lo these fifteen hundred years. As no other race it stands always and everywhere for good government, righteousness, justice, popular rights, intelligence, and training in fitness for self-rule. In spite of serious shortcomings and transgressions it is more thoroughly Christian and Protestant, while in Greater Britain is found almost everywhere entire separation of church and state. The United Kingdom and the United States together are performing more than two-thirds of the world's missionary work in Pagan and Mohammedan lands, and the proportion is likely to be still farther increast in the century to come. If from henceforth they stand side by side on all questions which have an important moral bearing and an intimate connection with the happiness of multitudes, they will be feared, their protest will be effectual. They can bid war to cease, and can say to tyrants, Thus far and no farther. There is nothing in all this to be a ground for pride or boasting, but only for gratitude, thanksgiving, and deep desire to accomplish the lofty task appointed. Well may American and Briton together be modest and humble even to the borders of shame-facedness, so many

and aggravated have been our offenses against the weak. And yet even the very best of other nations have sinned still more egregiously in these particulars. Too long have we been enemies, but we are now fast friends. The friendship and affcetion fairly blossomed forth during the passage of the year of grace 1898, and for this it will long be memorable. For the future we are to be truly helpers in the Lord, more than ever before workers together with Him, rivals only in zeal for the performanee of Christlike deeds in all lands, provoking eaeh other only to larger and more heroie eampaigns for the spread of the Master's kingdom, until in every land His blessed rule shall be establisht.

THE CZAR'S PROPOSAL.

3. The remarkable plea of the ezar to his fellow sovereigns for disarmament, well deserves a plaee among the epoeh-making occurrences of the past year. The novelty was startling and set the civilized world a-wondering, and most of all that it should emanate from the autoerat-in-ehief of Europe, bearing despotie sway over 9,000,000 square miles and 130,000,000 subjects. The astonishment is greater since his official organ, the *Government Messenger*, has been arguing the case and setting forth the appalling evils of the present military situation. On a peace footing 5,250,000 men are kept under arms in Europe, and are thus withdrawn from useful oeeupations and made a great expense to the publie. There are also upward of 44,000,000 men held in reserve. Russia is the ehiefest offender with her standing army of 1,000,000, while Franee, Germany, and Austria hold eaeh 600,000 in constant readiness for war, and even bankrupt Italy has her armed host of 174,000. Great Britain, thanks to her insular loeation, is able to count a paltry 220,000 soldiers suffieient to seeure safety. The annual eost of this prodigious armament is $1,250,000,000. Who ean estimate the finaneial burdens thrown upon the people, the resulting demoralization, the wide-spread hindranee, and even negative, put upon the development of the individual? And these, forsooth, are "Christian" nations! Their statesmen are unsurpast for prudenee, astuteness, and foresight! But the question has thus far been anxiously askt, What is the real meaning of this delightful *irenicon?* Is its author sineere, or is it but a shrewd maneuver with a deep-laid plot behind it looking to some signal political advantage? Some merely scoff, while many are inereduIous. Not a few would agree with Kipling in his latest poem, who counsels:

> Make no truce with Adam-zad—the bear that walks like a man.

But a mueh larger number both in the Old World and the New believe that Nieholas II. means exactly what he says, being humane, benevolent, a lover of his kind, hating war, and desiring to develop the vast territory under his dominion. These only doubt his ability to

carry out his project even in his own dominions, in the teeth of a long-settled national policy, and surrounded by statesmen and officials who prefer the present régime and would effectually oppose any such radical change. "A Soldier," in a recent *Nineteenth Century*, voices the hesitation of this class. However, all the signs indicate that commissioners will be appointed, and the proposed convention will in due time be held. Certain definite propositions looking toward disarmament are likely to be discust calmly and in good faith, while it is more than possible that at least preliminary and tentative steps may be taken to prevent increast armaments in time of peace and to prepare the way for a still more perfect consummation. Nevertheless, years, a generation or two, may pass before the Continent reaches the happy estate of North America, even in this particular.

In any event the phenomenon remains, that the sovereign by tradition and environment least likely to entertain such a proposition, is the very one with whom it originated. And fortunately, by far the weightiest feature of the case is found in the fact that whatever may be the formal, the direct, the immediate results of the remarkable pronunciamento, whether the full fruitage appears in five years or in fifty, the beneficent attempt will never be forgotten, and will mark the opening of a new era in the progress of the race from the times when war was well-nigh universal and perpetual, to the good times coming when the nations will learn war no more. This still small voice will make itself heard, and will be found to have possest the element of prophecy. The proclamation will reach the ears of Christendom, philanthropists will be encouraged, public sentiment will be enlightened, the public will become sensitive at length, and will demand disarmament with an imperative which no monarch will dare to disregard. No longer then will the three most enlightened nations of Europe expend annually nearly fourfold more upon their armies than upon their schools. Who can doubt that an international Court of Arbitration is on the way, and bound to come: with the "Parliament of Man" beyond it, the "Federation of the World."* The future historian will recall that as the Nineteenth Century was closing, which witnest the downfall of slavery, the rise of democracy, the exploration and partition of Africa, the wonderful expansion of missionary enterprise, and many another movement for the redemption of mankind, the czar of all the Russias, first of crowned heads since the creation, publisht his protest against the maintenance of huge standing armies and so took a step in the interest of peace and fraternity.

* Why should men deem it more legitimate to settle international disputes by force of arms than to decide personal differences in that way? Might is not *necessarily* right in world-quarrels any more than in individual strifes.—EDITOR.

THE REFORMATION IN CHINA.

4. Let the exciting course of events in China since January of 1898, stand for another most noteworthy token of good things in store for the race. As usual in that political organism so huge and heterogeneous, matters move on in fashion truly oriental and therefore most perplexing to the orderly and logical occidental mind. The national character being full of grossest contradictions, mighty streams of influence run in opposite directions and often run counter. Consequently here more than anywhere else on the face of the globe, it is the unexpected, if not also the impossible, that is certain to happen. Hence the task of undertaking to understand the signification of current affairs is difficult in the extreme, while only a prophet's ken can forecast even the near future. To-day the emperor issues decrees which savor wholly of the Western world and Anglo-Saxondom, but behold to-morrow he is thrust rudely aside and disappears, with a negative put upon a large portion of his revolutionary undertakings.

But, after all, this seeming set-back and catastrophe may be the best mode of making progress. The empress dowager and her counsellors do not represent the extreme type of conservatism, and under their lead China may go forward with all desirable speed. It is not to be forgotten that such play and counter-play are not the controlling facts of the situation. Radical reforms are evidently on foot in the Celestial Empire which may be hindered, but cannot be defeated. Revolutions are in progress of a kind which never really go backward. The Chino-Japanese war left ineffaceable marks upon the beaten and humiliated party. The utter incompetence and helplessness displayed in that struggle invited and even provokt European aggression, with results which appear in what Russia, Germany, France, and England have since done in the way of encroachment. There is no reason to doubt that a drastic overturning and renovation are at hand. If Chinese statesmen are either unable or unwilling to cut loose forever from clumsy and primitive ways inherited from ages primeval, and fail to adjust themselves heartily and thoroughly to the essentials of modern civilization, then spheres of influence and protectorates will ere long be set up over all the vast spaces lying between the Great Wall and Burma, between Tibet and the Yellow Sea.

But even if neither of these issues should soon come to pass, already for more than a half-century changes most radical have been taking place, in the shape of steadily increasing privileges granted for travel, trade, residence, including missionary operations in every province. With time enough allowed, these things alone will be sufficient to arouse this giant from the sleep of centuries. The testimony of all observers is that signs of change are everywhere. Contracts have been made for the extensive opening of mines and for the building of

long lines of railways. And the fact that the deposed emperor recently dreamed of introducing Western schools, a free press, and divers kindred innovations, moreover that he fashioned a scheme looking definitely in that direction, and most of all that he actually launcht the same by public proclamation, is of itself enough to make the year memorable in the annals of the world. As in the case of the Czar the crowning marvel is that such a ruler, and the ruler of such a realm, should have been impelled to such an act. From whence could the suggestion have come save from the Most High?

THE OPENING OF THE SUDAN.

5. The event remaining to be mentioned of especial importance to multitudes of the human family relates to the magnificent stroke which ended the three years' campaign of the Anglo-Egyptian army for the redemption of the valley of the Upper Nile. After the costly failure of fourteen years ago Britain bided her time, meanwhile doing splendid work in Lower Egypt overhauling the system of taxation, redeeming the masses from grossest oppression, and in many ways ministering substantially to the public welfare, constituting thus a passage of civil and financial administration remarkably well considered and executed. The years of this *quasi*-protectorate rank among the most prosperous and happy the land of the Pharaohs ever saw. Then when all things were ready, she began the movement to end forever the desolations and enormities of the Mahdist rule, which had reduced the Eastern Sudan almost to a desert condition. Never was so important and perilous an expedition more perfectly planned and carried to completion. With trifling loss an overwhelming victory was gained, with almost literal annihilation to the foe. Nothing remains but to restore order, to revive confidence and hope, and to make the possession lasting.

Everything so far has been done in the name of the khedive, and as if the sultan were his suzerain, the authority of Britain being professedly only of a temporary and provisional kind, to end at the earliest date consistent with the weighty objects to accomplish which it was originally inaugurated. But more and more it looks as tho under the cogent stress of circumstances greatly changed, sultan and khedive alike had seen the last of any semblance of dominion, and that from the Delta to the fountains of the Nile Cromer and Kitchener and their successors would control public affairs as long as their fellow-countrymen rule in Uganda and Cape Colony.

That any considerable change of policy or plan will follow from the recent Fashoda incident is scarcely to be thought of. It is far more reasonable to expect to hear ere long of the proclamation of a protectorate over the 30,000,000 of Sudanese and Egyptians, to continue till these hosts are fitted for self-rule, with multitudinous benefits, material, political, social, and religious, in the meantime abounding. The railroad, the steamboat, the telegraph will make communication easy and speedy from Alexandria to Cape Town. To Britain then will belong nearly one-third of the Dark Continent, with well-nigh one-half of its 160,000,000 degraded inhabitants committed to Anglo-Saxon hands to be redeemed and enlightened. It was just about a

century ago that the first red coat appeared upon African soil and the undreamed of task of occupation began. Steady and remarkable enlargement has been going on ever since. But no single event in the long process was so striking or so significant as the one which occurred in September last at Omdurman, not far from the spot where Gordon met his tragic fate. Ethiopia shall stretch her hands to God.

A SUMMARY.

These are the five occurrences whose meaning is world-wide: The war for the liberation of Cuba, the *rapprochement* of England and America, the czar's protest against standing armies, the passing of the old régime in China, and the placing of the capstone to the edifice of British dominion in Africa. Any one of the five were sufficient to give the year a unique position in the passing decades, but when they all are found within the compass of a single twelvemonth, they stand for more than the happenings of some entire centuries. They show in what a marvelous way our God is marching on among the nations. No hundred years in history has ever recorded such advances for the kingdom of heaven upon earth, or changes on so vast a scale which make mightily for the weal of the entire family of man. The forces which cooperate are increasing both in number and in cogency. And the rate of progress is constantly quickening. Changes which once required generations are wrought within the limits of a decade. The last half of the century far surpasses the first half in supplying tokens that the day of the final triumph of the Gospel is drawing nigh.

Moreover, all the signs of the times unite to prove that far greater wonders are to be beheld in the new century about to be ushered in. The whole world has been explored, made accessible, brought near. In God's providence the doors of opportunity have been flung wide open. Far and wide foundations have been laid, experiments have been tried, instrumentalities of all sorts have been fashioned, the divine Spirit is brooding over the lands of darkness, strangely quickening hearts and consciences, and sublimest possibilities are abundant on every side. It only remains for the disciples of Jesus to awake and arise, to look about them, to master the situation and face the facts. To listen to the heavenly call and obey. To lay themselves a living sacrifice upon the altar of consecration. To bestow lavishly of their riches, or their poverty. To supplicate night and day for a pentecostal blessing upon the churches at home, the churches abroad, and the woful millions perishing in their sins. And that the Lord of the harvest will listen and bestow the limitless riches of His grace is proved beyond a peradventure by His evident presence and His marvelous workings upon the nations, notably America, Great Britain, Russia, and China, during the year of grace, 1898. Not only should the Church Missionary Society make ready to occupy the Khartum region at the soonest, but a score of organizations should be watching for opportunities, and making opportunities, to carry the Word of Life to the millions of the Sudan. Not six societies only, but at least three times six, should be studying the situation in the Antilles and the Philippines preparatory to beginning evangelizing work. Only so can the command, Go forward, of the Heavenly Leader be obeyed. Let the soldiers of the Cross make haste to follow in the paths which His footsteps have already trod.

THE CAROLINE ISLANDS AND THEIR PEOPLE.*

BY MISS E. THEODORA CROSBY.

Formerly a Missionary of the American Board in Micronesia.

The Caroline Islands—or New Philippines, as they were called by their Spanish discoverers—are made up of groups within a group. Kusaie, the most eastern island of them all, stands alone, isolated by one hundred and fifty miles of water from Pingelap, its nearest neighbor. It is of volcanic formation, only thirty-six miles in circumference, yet rising some 2,100 feet above the sea level. Here dwell the gentle and lovable Kusaians, speaking their own language, and living out in peacefulness their uneventful days.

Pingelap and Mokil, two low-lying but not unpleasant coral islands, come next in a westerly trend; then, fifty miles further west, Ponape's green hills rise from the ocean, not so high as Kusaie, but sixty miles in circumference. Some three hundred miles to the southwest lie the Mortlock Islands, all of coral formation. Northwest of these is the Ruk Lagoon, consisting of ten high islands, beautiful for situation, and very fertile. Thus far extends the mission of the American Board in the Carolines.

Some hundreds of miles west of Ruk is Yap, another high island, occupied by traders, and said to be more nearly civilized than any island of the group—if any place can be called civilized without being also Christianized. Still further west are the Pelews, or Palau Islands, another group of high islands similar to Ruk. A few hundred miles beyond this group lie the Philippines.

"THE GEMS OF THE PACIFIC."

The high islands of Kusaie, Ponape, Ruk, Yap, and the Pelews, extending in a chain from east to west through the Caroline group, have rightly been called "the gems of the Pacific," even as Hawaii is its "paradise." They rise to a height of from five to twenty-five hundred feet above the sea, and are covered with a dense tropical growth from the fringe of mangrove trees growing out of the sea on the reef, to the summits of the mountains where single rows of trees stand out in bold relief against the sky. The separate islands are made up of chains of mountains, broken by deep valleys, in which are beautiful rivers, whose waters spring out of the mountain side, falling and dashing tumultuously fifty or a hundred feet to the valley below, through which they wind like silver threads to the sea. The coast is broken by headlands and magnificent harbors, deep enough for the largest vessels afloat, and affording safe anchorage for a fleet of ships.

* Micronesia includes the Pelew, Ladrone, Caroline, Marshall, and Gilbert Islands, on the last three of which mission work is carried on. The Caroline Islands consist of 35 smaller groups, containing nearly 500 islands, varying in size from 6 to 60 miles in circumference, and extending over an area of about 2,000 miles from east to west by 500 miles from north to south.

These high islands are a veritable fairyland of tropical loveliness; ferns are everywhere, varying from the stately tree fern to the drooping parasite growing from the branches of the trees and the crevice of the rock. The climate is delightful and not unhealthful, tho the constant rain makes some measure of precaution necessary. Hardly a day passes without several showers, followed by brilliant sunshine. This abundant rainfall conduces to the healthfulness of the islands, as it washes away the decaying vegetation which would otherwise be a fruitful source of malaria, and leaves freshness and beauty behind. The soil of these islands is productive to a degree unusual except on volcanic soil, and breadfruit, pandanus, soursop, pineapples, bananas in twelve varieties, cocoanuts, yams, and taro are indigenous, while mangoes, guavas, papaias, limes, oranges, lemons, and sweet potatoes have been introduced. While there is very little level land on any of these islands, there are large tracts on the mountain sides which might be cleared and cultivated with great success, tho under the present conditions the great distance from a market prevents this being done with any thought of profit. Pigs, cows, chickens, and pigeons have been introduced, and the waters around the islands abound with fish, turtle, and edible crabs.

A WATERFALL ON KUSAIE.

Such are the five high islands of the Caroline group: beautiful as you approach them, each encircled by the protecting coral reef, on the outer edge of which the waves break with deafening roar into clouds of spray. From the midst of this "white watery rim" rise the green hills of the island, enclosing magnificent harbors—havens fair to see to the weary mariner who has been for days and weeks on the ofttimes tempestuous Pacific—as the ship glides through the passage in the reef to its anchorage in the shadow of the mountains.

The hundreds of other islands in this Caroline group are all of coral formation, and are as barren as the high islands are fertile. Rising but eight or ten feet above the level of the sea, were it not for the protection of the coral reef surrounding them, they would long

since have been devastated by the surging waves. This reef, however, forms a natural breakwater. The waves spend their force on its outer edge, then roll in to break again, with gentler force, upon the white sands of the shore.

For the most part the coral islands have but three natural products: the breadfruit, pandanus, and cocoanuts. On these, with fish caught from the sea, the people depend for their scanty subsistence. On some of the islands there is a coarse variety of plantain and taro. Pigs and chickens thrive, but no larger animals are found.

There is no really fresh water on these islands. The brackish liquid collects in pools, usually kept full by the frequent rains, is, on some of the islands, fairly drinkable, while on others it is said to taste like "diluted epsom salts."

At a distance these low islands are very picturesque, with the white shining sands of the beach in the foreground; then the cocoa palms, lifting their tufted, feathery heads sixty feet in air, the long, drooping leaves of the pandanus trees, and the dark, shining foliage of the breadfruit tree, while beneath all are nestled the thatched huts of the people.

THE NATIVES AND THE TRADERS.

The islands teem with life. With the missionaries the people are a gentle, kindly folk, unstable of character, yet easily to be entreated. With unkind treatment they show all the barbarous and cruel instincts of which the South Sea Islander is capable. The peoples of the coral islands are of the same general character as the inhabitants of the adjacent high islands, and, as a rule, have the same language. They are of the brown Polynesian race, and are governed for the most part by chiefs whose authority is hereditary. Spirits of ancestors are worshipt by the heathen, who are very superstitious. They have no idea of God and none of sacrifice.

The eastern Carolines, beginning with Kusaie, and including Ponape, have been most influenced by the American missionaries. On any of the islands the foreigner is safe, except, perchance, a Spaniard. There are churches and schools, and the people are hospitably and kindly inclined toward each other and toward the strangers within their gates.

West of Ponape the work was begun at Ruk some ten years ago, and has been beset with difficulties of the gravest nature, not so much from the natives as from outside sources. In some parts of Ruk life is not safe, while in others missionary work is going on with much success, and in the Mortlocks the account of the work reminds us of apostolic days.

Rumors of the beauty and fertility of the high Islands, of the barrenness and desolation of the low islands, and of the primitive and savage character of their inhabitants, had been brought to civilized

countries by the occasional trading and whaling vessels that had toucht at them and had left in safety. These traders carried to these islands rum and tobacco, and they left behind them a train of sin and debauchery and uncheckt crime; yet never a word did these white men breathe of a better or a civilized life; never a word of the Christ who died for all mankind. And these men were to the wretched natives the representatives of the people who live in the wonderful lands across the seas.

Alone, uncared for, they existed—for we can not say they lived. It was only the white folk who knew these islands belonged to Spain, that these heathen people were Spanish subjects. Portuguese seamen discovered the islands in 1527, and they were annexed nominally by

"FOUR OLD TIMERS" OF MICRONESIA.

The natives have a custom of piercing the lower lobe of the ears and forcing it to grow downward in a huge unsightly lap. Through the hole in the ear of the man on the left of the center one of the missionaries thrust his arm up to the elbow.

Spain in 1686, tho practically abandoned by them until 1885. The early discoverers saw the awful degradation and heathenism of the inhabitants, and left them to themselves. For years a curtain of silence hung heavily between them and the outside world, to be raised, not by the Spanish who claim the islands, but by Christian citizens of these United States.

THE COMING OF THE MISSIONARIES.

In 1852 the first missionaries were sent to these Caroline Islands and to the adjacent Gilbert and Marshall groups by the American Board.* "After a month of sea and sky," one of that pioneer band tells us, "we reacht one of the low coral islands. Nothing to be seen

*These pioneer missionaries were Messrs. Snow, Gulick, and Sturges, and their wives, together with two Christian Hawaiians and their wives.

THE MISSION SHIP "MORNING STAR."

This is the fourth vessel of this name. She is a barkantine of about 450 tons burden, costing $44,280. She was built in 1884 and has auxiliary steam power for use in calms and currents.

but the illimitable sky above, the white sand glistening in the burning sun, and most trying to the eyes. The natives were nearly naked, sitting and lying round in the sun or in their little huts, as filthy as possible, appearing more like apes than like human beings. Both men and women were formerly elaborately tatooed, but this custom is rapidly passing away." There was no marriage rite, but the pairing of men and women was respected.

It seemed as tho all connection with their native land was severed, and almost as tho they were no longer inhabitants of the same world. It was expected that the *Caroline*—the schooner which took them out—would visit them every year, taking to them their mail and supplies, and they lookt eagerly forward to her arrival to break the pall of silence which enshrouded them. She returned to them but once; then the long silence began, while they almost counted the hours and minutes till she would again appear. But Christians in America were dilatory about their Master's business—we dare not say that they were unjust stewards of their Lord's bounty. Word came by a trading vessel that Christians in America could not continue giving as they had begun. Retrenchment was necessary, and the *Caroline* was sold.

The lonely workers in the islands of the sea were stranded. If ships were sailing to those seas, then mail and supplies would be sent them. If such trading or whaling vessels did not go, or did not care to favor the missionaries who were spoiling their trade in rum and tobacco—ah! well, that contingency was not in the calculation.

There they were, five thousand miles of water between them and the home-land, shut out from everything that pertains to civilization, shut in to heathen more or less hostile to them. If soldiers fighting

for the Union were without food and clothing, the whole nation would be aroused, people without the love of Christ in their hearts would spare neither time nor money in their relief. But these were soldiers of the Lord Jesus Christ, and therein lies the difference. For four years they had no regular communication with the outside world. Then the children came to the rescue, and in 1857 the first *Morning Star* was built.

"Like figures in a fairy tale, who wake to action at stated intervals, and then fall back to sleep again, so life seemed to pass on Ponape. Months of quiet found their climax in days of intensity, when friends and all the world drew near at once; then the silence of utter separation shut them in again—the silence that seemed eternal in an eternal night."

From the early days of missionary work, through thirty-five long busy, fruitful years, the history of Ponape ran along in uneventful channels, as at Kusaie and in other parts of Micronesia. The missionaries had much the same experience, the same dark heathenism with which to contend, the same weariness and loneliness and heartache ofttimes; but under all and thro all was the joy of seeing souls won to Christ, and of ministering to these needy islanders. They found them scantily-clad savages, with no home life or home instinct. To-day there are thousands of them in Christian homes, happy in the knowledge that Jesus Christ is their Savior, and living in simple-hearted allegiance to Him.*

THE SMALLEST CHURCH IN MICRONESIA.
The natives on a new island, learning that a Christian teacher was coming, prepared this house for a church and parsonage.

* There are 7 missionaries on Kusaie, and 8 on Ruk. Others are at home on furlough. There are also in Micronesia 24 native pastors and a total of 102 native and Hawaiian laborers. More than 30 islands are occupied by Christian teachers, and there are 49 organized churches and 5,313 members. The London Missionary Society has also native teachers in the Southern Gilbert Islands.

For thirty-five years, then, the missionaries labored on without let or hindrance. The dominant influence in Kusaie is Christianity; the people are so gentle, it seems incredible they should ever have been fierce and cruel; yet it is not many years since they, too, have murdered a ship's crew for the sake of plunder. At Ponape the same good work was going on, and the Christian natives were sending some of their number, at the risk of their lives, to take the Gospel to the adjacent coral islands. Work was begun among the fifteen thousand people of the Ruk lagoon, and the matter of extending the work to the western Carolines was being seriously considered, when, for some reason beyond the ken of rational thought, Germany suddenly fell upon the Marshall and Caroline Islands, laying claim to both groups. At this Spain suddenly awoke to the fact that the islands were hers by virtue of discovery, tho for long years they had been forgotten, and these Spanish subjects left to follow the dictates of their wild and lawless natures.

THE INFLUENCE OF THE SPANIARDS.

Through the arbitration of the pope, the Marshall Islands were given to Germany and the Carolines yielded to Spain, and she at once proceeded to take possession. The result is well known to all the civilized world. About a month after the arrival of the first governor, with his soldiers and priests, at Ponape, he announced his object in coming to be "to make for the happiness and well-being of the natives," and affirming that "no one will be troubled by his beliefs in the truths of religion." In less than four months from the date of this proclamation, but two schools remained of the nine on the island. At this time a member of the mission wrote:

> Never was the island in so good a condition as when the Spanish came. The work never prospered so well as during the past year. Now the wreck that has been made in these three months seems almost incredible. Schools closed, church services discontinued, natives encouraged to manufacture intoxicating drinks, and we live in hourly expectation of orders to close the boarding-school.

The next three years were given over to despotism on the part of the Spaniards, rebellions among the people, and vain efforts on the part of the missionaries to make peace. At last the end came, and in the summer of 1890 the mission buildings were destroyed, the church was burned to the ground, and the missionaries forbidden to carry on their work. Since then there have been no missionaries on Ponape, tho the work has been continued by a few faithful natives.

Can anything be more pathetic than the instance of the once heathen, but now Christian, chief, sitting down amid the ashes of what had been the mission church, and weeping over the desolation around him? "As I was sitting there," he wrote a missionary,

"some of the people who were wandering around saw me, and came where I was. Soon quite a number were gathered, and we thought we would have a prayer-meeting. We sang and prayed, but soon every one was crying. We tried to sing again, but they cried harder and harder, and one by one they got up and went sorrowfully away."

That was eight years ago, and still they are left as sheep without a shepherd. For several years the *Morning Star* was not allowed to touch at the island, tho hardly a year has past without an attempt being made. Again and again have the missionaries askt permission to return to Ponape, but they have been steadily refused. Again and again have they askt to be allowed to send Bibles and other books to the natives, but this privilege also has been denied. Within the last

SOME "NEW TIMERS" OF MICRONESIA.
Christian Micronesian natives at school in Kusaie.

two years, however, the governor has changed his tactics, and the *Morning Star*, as well as the *Robert W. Logan*, the missionary schooner, has been permitted to go to Ponape, but has been given an anchorage under the guns of the fort. Of this visit, one of the missionaries writes:

Ponape is interesting, not only because it is the seat of the Spanish government, and the largest island in the eastern Carolines, but because of the pathetic history of its church. We were not allowed to visit the old stations, but some of the teachers and Christians came to us, and we learned from them that there is a strong reaction against the Roman Catholics, arising from a clearer understanding of their methods. This hostility is probably more against the Spanish authority than against the Catholic Church. The people have all the weaknesses of the other islanders, with the added vice of intemperance. The latter is most destructive, and the center of the devastating work is the Spanish colony.

Henry Nanepei, a Christian chief of Ponape, writes:

I am sorry to say that those Spanish priests are getting their backs up, and there is every probability of their trying to make trouble. The governor, too, seems to side with them in everything they say and do. It seems very singular that we can not be permitted to carry on our Christian work without being harast by these Catholic priests. However, we are determined not to be enticed or intimidated by anything they can say or do. We beg you to pray for us, that we may be saved from the arbitrary and despotic power of our enemies.

How this young chief's prayer may be answered by the late war of America with this "arbitrary and despotic power," we, perhaps, can foresee better than he. Admiral Dewey captured the *Callio*, the Spanish gunboat plying between Ponape and Manila. The two ships now at Ponape are the *Quiros* and the *Vallubolus*. The former is a small iron vessel, unarmored, and probably the other is of the same class. They amount to very little as gunboats, and it is doubtful if they can get coal enough in the islands to take them home.*

In the neighboring Gilbert group, belonging to England, and in the Marshall group, belonging to Germany, the missionaries are allowed to work on without molestation, and, on the whole, both these protectorates will ultimately prove for the good of the people, and the advancement of the cause of Christ, provided, always, that these nations are represented by the right sort of men.

In the Caroline group most of the people are still waiting for the Gospel. The missionaries are ready to take it to them, but between them rises this wall of Spanish tyranny and priestcraft. On Ponape the work is at an end, so far as outside help is concerned. In the other islands they are living and working in daily fear of a visit from a Spanish gunboat and orders to leave. Both natives and missionaries alike are looking to the United States for the protection which will allow them to carry on this work. To raise the Stars and Stripes over these Caroline Islands will mean another proclamation of "liberty

* While the United States was fighting for the freedom of Cuba, these natives of Ponape were also in arms against the tyranny of their Spanish oppressors, tho at that time they had heard nothing of the American war. The immediate cause of this fresh uprising on the part of the natives we can only conjecture; but the Spanish governor has antagonized Henry Nanepei, with whom they had been on the best of terms, and who was their "right hand man" in dealing with the natives, over whom he had great influence. Now they have arrested him and thrown him in prison, thereby adding to the hatred of the natives. They have also seized a schooner belonging to one of the traders, a Capt. Milander, who has heretofore succeeded in keeping in their good graces, and at the same time has been on friendly terms with the missionaries and natives. They have taken not only the ship, but have sealed up his money and papers, thereby practically making him a prisoner. In this fate of the schooner, we can easily see what would have been the probable result, had the *Morning Star* been sent there. One can not but wonder if they are looking forward to the day when they may have to flee for their lives from the wrath of the natives, and so may need the ship.

When the people and the missionaries hear that the Stars and Stripes float over the neighboring Ladrones, and that they in their dire need have been past by, they will know something of the hope deferred that maketh the heart sick, and can only pray that the ultimate result may at least guarantee to them religious liberty, if it does not remove from them the misgovernment of Spain.—E. T. C.

THE MISSION COMPOUND ON KUSAIE.
The American missionaries all live on Kusaie and Ruk because of their greater healthfulness. They make periodical tours to the other islands. The mission schools are also on these two islands.

throughout the land to all the inhabitants thereof," and the passing on to another people of that liberty to worship God according to the dictates of their own conscience, a reason which must appeal to the heart of every loyal citizen of these United States.*

Mrs. Francis M. Price, of Ruk, spoke as follows on "The possibilities of the Caroline Islands," at the annual meeting of the (Congregational) Woman's Board of Missions, held in Springfield last November:

Since the war with Spain, the Carolines have come into more prominence and the question is often askt as to their future possibilities. Of course, there is no great future before them, as is before China and the great nations of the earth, but there are thousands of souls going down in eternal darkness, and this is our inspiration to bring the light of the Gospel to all. It is wonderful what the Gospel does for them. In their heathen state they have few wants; nature is bountiful and they gather the breadfruit and cocoanuts, eat, sleep, and have a good time, according to their ideas. When they become Christians, they want clothing, and there is only one way to get it, that is, to go to work. The cocoanuts must be gathered and dried to sell to the traders. The teachers encourage them to plant taro, bananas, and other foods, and thus much work is done. They buy all their books, and these must be paid for; so little by little they learn to work, and there is nothing like work to keep a man or woman out of sin.

Take the little island of Pingelap. Twenty years ago the inhabitants were naked savages. To-day they are a crowd of well-drest people. They have planted their island with cocoanuts till it looks almost like a huge cocoanut tree. The women have learned to braid hats, which they sell to the traders, so that almost every family has a hand-sewing ma-

* The acquisition of one of the Caroline Islands and the securing of religious liberty to all were two points sought in the Treaty of Peace. It is earnestly hoped that the latter at least will be secured.

chine. Almost every one on the island can read and write, and all are nominal Christians. There is much to wish for yet, for no white teacher has ever lived among them, but the change that has been wrought is simply wonderful. What has been done on Pingelap can be done everywhere.

In Ruk lagoon are several islands which one year ago had never heard a prayer, and the name of Jesus had never been spoken on them. Just before Christmas they sent for Mr. Price to come and bring them the Gospel. He went; a crowd of naked savages greeted him on the shore. They were kind and attentive, and he left a teacher with them. He went over in two months, and large numbers had put off their heathenism and had put on clothing. He went in May, only five months from the landing of the teacher, and the whole island had renounced heathenism and become nominally Christian. Were they all Christians? No, but they were trying to the best of their light to live clean, pure lives, and I doubt not many of them will rise in the judgment and condemn some who live in Christian America. Christianity changes their hearts as well as the outward life. What is it that has made the islands of Hawaii what they are? I answer, the Gospel of Christ, carried by the faithful missionaries of the American Board. Look at the Philippines, after the hundreds of years of foreign rule, as low and vile as ever. It is the pure Gospel of Jesus Christ that lifts up, elevates, makes men, and it will do it wherever it goes. Oh, there are grand possibilities for Christian manhood and womanhood in those far-away isles. The native Christians on Ponape show how they can be true amidst temptation, wickedness, and persecution. I ask for nothing better than to carry the Gospel to these little ones whom Christ died to redeem. Oh, ye Christians of America, rise in your might, and help us to spread this blessed, helpful, uplifting, saving Gospel, till there shall not be one island in all the broad Pacific where His name is not known.

The importance of the Caroline Islands is twofold. 1. *Religious:*

INTERIOR OF A CHURCH IN MICRONESIA.
(There are no rented pews in Micronesian churches!)

The people are sadly in need of the Gospel, and the missionaries are ready to take it to them, if Spain gives up the islands or grants full religious liberty. This last at least should be insisted upon. What would Spain think if the United States should drive out Romish priests in Cuba, Puerto Rico, and the Philippines, and declare that only Protestant missionaries could work there? Yet Spain acted thus in Ponape. 2. *Political:* While the islands are insignificant in themselves considered, they are important because of their proximity to the Philippines—lying about half-way between those islands and Hawaii. The Carolines and Ladrones form convenient stopping places for vessels traveling between Australia and Japan, North or South America and Asia, and, especially if the Panama or Nicaraguan Canal should be completed, between that point and the Philippines or China. Germany and England already have possessions in this vicinity, and if the United States is to retain the Philippines, there is good reason for her wishing the Carolines.—D. L. P.

MORMONISM'S CHALLENGE TO THE NATION.

BY EUGENE YOUNG, NEW YORK CITY.

It is indeed unfortunate that at the moment when the Christian people and the statesmen of America are concentrating their attention on the many missionary problems left to us by Spain, the Mormon Church should again obtrude its vexatious practises and challenge the nation to cross the lines of a sovereign state and subdue that which was not tolerated under a territorial system. The Mormon question is at the front again, however, and the Protestants of America must prepare to grapple with it and not allow success to give the so-called "Latter-day Saints" the right to say that they have triumpht over their former opponents. Protestantism must fight Mormonism now, when it will have all the prestige of its former victory to aid it and when the evil is practically confined to the state of Utah, or must do so at some future time when the new church shall have establisht itself securely throughout the whole Rocky Mountain region and by its political influence will be able to make its will felt powerfully in national councils.

The issue has been made very plain by the last political campaign in Utah—so plain that nobody can successfully deny that the Mormon Church has returned to those principles which it promist to abandon when it obtained the statehood for which the leaders had longed so many years. Polygamy has been thrown in the face of the nation by the election of an active polygamist to a seat in Congress and the domination of the church throughout Utah has been firmly establisht.

Mormonism is stronger now than ever before and apparently it has no fear that its defiance of American opinions will prove any more disastrous to it than David's encounter with Goliath proved to him. It is with the greatest reluctance that I have been brought to the belief that polygamy is again a menace to the Mormon people as well as to the nation. My admiration for many of the qualities of these peculiar religionists has always been strong; and while I have known for many years that the ruling motto with the leaders was "The end justifies the means," I had believed with Senator Rawlins that the honest followers would keep their pledges "tho the heavens fall." This same feeling animated most of those who had fought the church, when eight years ago the leaders solemnly declared they had put aside polygamy. Moreover it was known that an influential element, the leaders of the second and third generations in the sect, had a decided aversion to plural marriages, and this class was depended upon to make a successful opposition to the system in case there should be any attempt to bring about its revival. How greatly the Gentile element underestimated the strength of the priesthood and overrated the independence of the people have been shown to their sorrow.

To the Protestant missionaries in Utah belongs the credit of having brought the issue to the front, probably before the Mormons intended that it should be considered. Even before statehood was granted they began to tell of the violations of the antipolygamy manifesto by members of the church who had entered into plural marriage. In 1897 their charges began to take definite shape, when speakers in the Methodist Conference declared that the Mormons had returned to the old system. The charge was made more emphatic when the Presbytery of Utah in its semi-annual conference in August, 1898, adopted an address in which it said:

> Another phase of present day Utah is that the people are being urged to "live their religion." One "lives his religion" in Utah who has entered the celestial order of marriage and cohabits with all his wives. Of such cases more than two thousand have come to our notice and this living has resulted in the birth of more than one thousand children since statehood was granted, January 4, 1896. *

I quote this charge, for it is the one which really drew the church into the open and compelled it to choose between defending continued polygamy or take action against it. The church authorities in the only authorized statement they have made on the subject took a middle ground, asserting that there had been no further solemnization of plural marriages in the church since statehood was granted; but declaring there had been a complete understanding that polygamists who had entered into the relations before the suspension of the ordinance should continue to care for their families and recognize their

* See MISSIONARY REVIEW (p. 839), November, 1898.

wives. Of course the authorities knew this to be false; for it had been the demand of all classes throughout the country that every vestige of the system should disappear and a Mormon legislature had passed a law—which was then on the statute books—defining cohabitation with plural wives as a misdemeanor and punishing it with fine and imprisonment. Furthermore, the late President Woodruff said in a court proceeding that the intention of the antipolygamy manifesto issued by him, was to prevent further association with plural wives, and President Snow, the present head of the church, testified that it was intended that "the law should be observed in all matters concerning plural marriage." It was on these statements that property valued at $500,000 was restored to the church and statehood was granted. Therefore, the admission that the church approves of transgression of the law is in itself a breach of a most solemn obligation.

But it remained for the last campaign to bring more than a vindication of the Presbytery's charges ; for the Mormon people, after the issue had been distinctly presented, elected to Congress, as a Democrat, Brigham H. Roberts, the chief theological writer of the church, who was admittedly the father of twins by a polygamous wife *since statehood* and was furthermore accused—without denial—of having taken another wife since the time when the church had declared its ban on the system. The evidence on the latter charge was that a certain Dr. Maggie C. Shipp had suddenly changed her name in 1896 to Maggie C. Roberts, and that the candidate made his home in her residence whenever he was in Salt Lake City.

Attacks on Mr. Roberts by the organ of the old Liberal party, the *Tribune*, drew forth the extent of the evil. His champions retorted with the assertion that the "best men in the church " would lie under the same charge and that besides there were polygamists equally as bad on the Republican and Populist tickets. Investigation showed that not only were these charges true, but that high officers in the church were actually upholding the divinity of the plural marriage system. Angus M. Cannon, president of the largest subdivision in the church, said :—"We still believe in the principle of plural marriage, as we believe in the practises of the patriarchs. You can't change a people's beliefs." Apostle Woodruff, son of the recently deceast "prophet," said "the belief in polygamy is as much a part of the faith of the Mormon Church to-day as it ever was, and the young people can not deny this part of the belief without at the same time denying the prophet, Joseph Smith." The present "prophet," Lorenzo Snow, said:—"I believe in the revelation given to Joseph Smith, the prophet, on celestial marriage, and that under certain conditions Latter-day Saints would be doing no moral or religious wrong in practising plural marriage under divine sanction and religi-

ous regulations." Mr. Roberts, himself, as editor of the *Improvement Era*, taught the same doctrine in a veiled form, and boldly set it out in his work "A New Witness for God," which received the indorsement of a duly authorized committee of Mormon theologians before it was publisht. He says:

> In the life to come, Man will build and inhabit, eat, drink, associate and be happy with his friends, and *the power of endless increase will contribute to the power and dominion* of those who attain by their righteousness unto those privileges. What a revelation is here! Instead of the God-given power of procreation being one of the chief things that is to pass away, it is one of the chief means of man's exaltation and glory in that great eternity. *Through it man attains to the glory of an endless increase of eternal lives, and the right of presiding as priest and patriarch, king and lord over his ever-increasing posterity.* Through that law man will yet attain unto the power of the Godhead, and like his Father God, his chief glory will be to bring to pass the eternal life and happiness of his posterity.

There was a significant incident of the campaign also which showed the attitude of the supposed liberal younger element of the church. One of the most representative men in this class is Heber M. Wells, governor of Utah, who, in common with many others, could never be induced to practise polygamy. He criticized the candidacy of Mr. Roberts, declaring the election of a polygamist would bring the wrath of the nation upon the Mormons. The candidate's reply was that the law against cohabitation with plural wives was like some of the blue laws of Connecticut, not enforced because there was no public sentiment in favor of it; and that Governor Wells had attackt him for doing what "as a private citizen and a member of the Mormon Church, he (Governor Wells) dare not lift his voice against." The reply of the governor of the State to this challenge of his courage to uphold a law was: "I would rather my tongue were torn from its roots than that I should utter a word against the divinity of the system which gave me birth. I have not said one word against the system of plural marriage."

This evidence would seem to show beyond all doubt that the Mormons are at least, not ashamed of polygamy and are rather inclined to make an aggressive defense of it. They may not yet have gone so far as openly to consummate more plural marriages; but I am assured by those in whose judgment and veracity I place great confidence that they have evolved a system of sealing women to various men for eternity and that this ceremony in the eyes of the sect amounts to a polygamous marriage. No less than two apostles and leading men of the church, I am assured, have taken advantage of this system to increase their wives since they were forbidden to do so openly. Moreover, since the election the Salt Lake *Tribune* has charged in effect that women now living in polygamy were "in short dresses" when the

antipolygamy manifesto was issued, and that the seating of Mr. Roberts by the House of Representatives will be the signal for the issuance of many "dispensations" for polygamous marriages. There is no reason to believe this information is incorrect, for it is certainly in accord with Mormon duplicity in the past. It is conclusively shown in the case of Mr. Roberts that the breaking of a law in the cause of polygamy is not regarded by Mormons as a sin; why therefore should they not transgress their constitution?

Another phase in the election of Mr. Roberts was quite as important as polygamy. He represented the idea that the church shall have the right to decide whether its high officers shall or shall not take political nominations. He had opposed this idea in 1895 as candidate of the Democratic party for Congress, and was defeated. He declared for many months that he would not agree that the priesthood should be given power over the political actions of any men, but finally after much disciplining he was forced to acknowledge the position of his ecclesiastical superiors and signed the latest manifesto of the church, setting forth the rule that all high church officers must consult their ecclesiastical superiors before accepting political nominations. For this he was forced into retirement by the Democratic party, but early in 1898 he again appeared as a candidate, and the knowledge that he must have obtained the permission of the First Presidency of the church, and that this latter ruling body had every inclination to reward him for his obedience, sufficed to gain him the nomination.

The most significant result of this action was the demonstration of the power of the hierarchy to mold both political parties to its own ends. At the time when it had opposed Democracy it had been execrated by the Democratic leaders, and the Salt Lake *Herald* had declared it would never consent to church interference in state affairs, and had deposed Mr. Roberts from its editorial chair; while the Republican party and Salt Lake *Tribune*—former enemy of all things Mormon—supported the church's candidates. When the favor was turned to the Democratic party the *Herald* forgot its old opposition to church domination; Judge Powers, who had committed polygamists to the penitentiary and had been a chief opponent of church and state; C. S. Varian, formerly the bane of all polygamists, because as a Federal prosecutor he sent so many of them to the penitentiary; R. N. Baskin, once elected mayor of Salt Lake City by the antichurch party; Senator J. L. Rawlins, who had given his pledges to Congress of the Mormon's good faith, and many other Gentiles, forsook their old courageous ideas and aligned themselves under the man who represented the very pretensions against which they fought so long.

Union of church and state in Utah is a serious affair, particularly as the Mormons are spreading throughout Idaho, Wyoming, Colorado,

and Nevada. Mormon legislators have already been the arbiters in two senatorial contests in Idaho, and others have prevented the election of a senator in Wyoming, by refusing to break a deadlock. The chances of the church becoming a potent factor in national politics, and thus becoming able to resist any attempt to stop polygamy, are therefore really very considerable. The necessity for prompt action thus becomes apparent.

As to the remedies there is a slight difference of opinion regarding procedure. It is agreed, however, that the Christian people of the United States must first accomplish the dismissal of B. H. Roberts from Congress. Let the rule once be made that no defiant polygamist shall be allowed to flaunt his disregard of American sentiment in the halls of our lawmaking body, and a feeling against the practise will be fostered among the ambitious young men of the church. It is agreed also that the enforcement of the antipolygamy laws must be placed in the hands of Federal authorities, and the administration must be shown that the Protestant people of America are united in the demand that energetic action be taken.

It is a well-settled fact that the State authorities can not be depended upon to enforce the law. They have made no attempt to bring any polygamist to punishment since statehood was inaugurated, and it is certain that if they did no Mormon on a jury would vote for conviction, and no Mormon witness would give testimony that would convict. But, as proved by territorial experience, a courageous Federal marshal with plenty of deputies could obtain sufficient evidence and Federal judges and Gentile juries could be depended upon to convict so many leaders as to create a healthy sentiment in favor of the law.

According to John A. Marshall, the present Federal judge in Utah, no further legislation is needed and the Federal authorities under the enabling act may step in if the prohibition against polygamy is not enforced in good faith by the State. Issue is taken with this proposition, however, and the Presbyterian synod having jurisdiction over Utah and portions of Idaho and Wyoming, has set on foot a movement for a constitutional amendment giving to Congress the power to legislate against plural marriage in any state. This certainly would prove effective if the president could be moved to continue the warfare against the Mormons until they should bow in good faith to the will of the country; and this latter task should not prove a difficult one for the Protestants who once brought Mormonism to its knees.

In the meantime the Protestant missionaries in Utah should be upheld in every way by their Eastern brethren. I have been compelled to admire the courage and fortitude of these men and women, many of whom I have met at various times. They are the pickets of American Christians ; the ones who keep the watch-fires of religious liberty

and Christian morality lighted in the midst of Mormon darkness. Through their efforts the schools of Utah have been made broader and more enlightened, the Gentiles have been given courage to continue their patient fight, and the young Mormons have been compelled to look with respect upon opponents of the superstition which forms the basis of their belief. They are fighting at its source a system which, if left to itself, will arise one day to plague the whole of Protestantism, and their work must not be measured by their converts alone, but by the progress of enlightened elements in the Mormon faith which before now have organized a revolt against the priesthood and which tho once beaten must be relied upon in the end to work the revolution which shall end the Mormon problem.

THE SCIENCE OF MISSIONS.

BY ROBERT E. SPEER, NEW YORK.

Is there a science of missions? Some say there is not and can not be. They scorn any theory of missions. They allege that the conditions met in the mission work are so diverse in different fields, and so fluctuating in the same field that no body of common and settled principles can be found. This work, they hold, is a living work, full of the mobility and adaptiveness incident to life, and carried on among distinct peoples whose modes of opinion, points of view, prejudices, and judgments vary sometimes almost antipodally. No hard, establisht outlines of policy and method are possible. Moreover, they add, the manifest absence of anything like a missionary science in the past and the present disagreement among missionaries make it obvious that we must proceed with the work of missions along the lines of pure empiricism.

This view seems to be losing what popularity it ever had. The fact that a century of modern missions has past, the conviction that the experiments of this century should have produced principles of guidance for the future that would save us from the errors of the past, the obvious waste and pain due to the retrial of methods disapproved by unfavorable result already, the growing agreement among missionaries as to certain great principles, the necessity of a wiser and more far-reaching use, if such be possible, of the scanty funds available for the world's evangelization, the instinct of progress that revolts against incessant and duplicative experimentalism—these are some of the grounds for the growing belief that an effort should be made to reach and formulate and thenceforth rigorously to apply the main principles of the missionary enterprise.

Of course, the difficulties are that the missionary force is con-

stantly shifting, that the experienced men are overwhelmed with work, and lost in their own round of duties without opportunity for broader study of the principles developt in their experience, and that new missions are constantly springing up without heredity or tradition, to repeat the blunders of the old. But these difficulties have been sufficiently recognized to be in part overcome. A scientific missionary literature is growing up. Missionary councils are discussing missionary experience with the specific purpose of learning therefrom the right principles of missionary work.

From the reports of these councils, for example the China conferences at Shanghai in 1877 and 1890, the India conferences in Calcutta in '82-'83, and Bombay in '92-'93, the Japan conference at Osaka in 1881, the London conference in 1888, and such other conferences as those at Liverpool in 1860, Lahore in '62-'63, Mildmay in 1878, and the meetings of the China Educational Association in 1893 and 1896, and the annual meetings of the members and officers of the mission boards of America in New York each winter since 1893; from articles and letters and books, by missionaries, and reports of visits to the mission fields by students of missions, like Lawrence's "Modern Missions in the East," and by representatives of the mission boards—it is becoming possible to gather such a consensus of opinion on the methods and principles of the mission work, as to supply the outlines at least of a science of missions.

Such outlines should include the aim of missions, the means, the methods or agencies, the agents, and such principles of other aspects of the work, as may now be possible of enunciation. The most satisfactory attempt of which I know at such a statement as this, is contained in the manuals defining the policy of the missions of the Church Missionary Society. An earlier attempt, wonderfully clear and exhaustive, but almost lost sight of for many years, was made by the Prudential Committee of the American Board in 1855, after the return of the delegation sent to the missions of the Board in Asia, and was reported by the Committee to the Board at the meeting at Albany, at which the reports of Dr. Anderson and Dr. Thomson, who constituted the delegation, were considered.

I. THE TRUE AIM OF MISSIONS.

It is not enough to say that the aim of missions is to preach the Gospel. We can not free ourselves from our share in the responsibility of fully winning men to Christ. A mere proclamation of the truth to a man may not be the end of our duty in that man's conversion. Nor is it enough to say that the aim is the salvation of souls. That would ignore our duty to provide for the extension and preservation of the new life. Churches must be establisht, churches of the people, to be supported by them, to be governed by them, to be enlarged and

extended by them. But our duty is not ended by the establishment of a native church in a mission land. The unevangelized who remain may be too many for the native church to reach. Our duty toward these must be recognized in the statement of our aim. The aim of the mission work is then, the salvation of souls through the preaching of the Gospel, to the ends (a) of establishing a self-supporting, self-governing, self-propagating native church, and (b) of the evangelization of the world.

II. THE LEGITIMATE MEANS.

In the definition of the aim just given, the institution of the Church is recognized, but this is purely instrumental. The ideal of the Church to be kept in view is that of a spiritual fellowship, rather than that of a formalized institution. The aim of missions is a spiritual aim. The means must be spiritual means. The use of money, of social incentives, of political influence, of philanthropic effort may be allowed. The first is in a measure necessary, but all have their limits, and in the case of some the limits are close and confining. In a right science of missions the truth suggested here will be emphasized remorselessly. There are missions and missionaries who tie their work and its prosperity inseparably to large supplies of missionary money. When they can spend money without stint, they speak jubilantly. They have many "arms," as they call them, by which they mean native agents under their direction, hired by them. When their funds are curtailed, then their work is ruined, their "arms" are gone, "hands" they should be called. It is inexpressively sad to have the mission work reduced to this commercial basis, and to have all growth and enlargement conditioned on increast appropriations. This makes Christianity's appeal inferior to that of Buddhism or Mohammedanism. There is a right use of money to which reference will be made, but there is a wrong use that is easier and, perhaps, more frequent. It follows that the richest missions are not necessarily the best, nor are the poorest. Those are best which recognize most clearly that this work is a spiritual work, and which subordinate all mechanical or material means, while they trust wholly to the Spirit of Life and of God. And they must do this not in station or mission prayer meeting only, or in pious correspondence, but practically and vitally in their work and methods.

III. THE MISSIONARY METHODS.

Almost all mission work falls under one of four methods or departments.

1. *Evangelistic work* is simply the preaching or teaching of the Gospel. The etymology of the word indicates that it means the real explanation of the message of salvation. Such work may be done in churches, or chapels, or school-rooms, from house to house, in the

street, on boats or trains, with crowds, families, or individnals. This is the supreme method. Christian words without the Christian life and the fruits thereof will not suffice. But neither will uprightness and benevolence, dumb of any clear oral presentation of Christ. Going into all the world, the early disciples were to preach the Gospel. We are to do the same. The missionary who can not teach Christ and His Gospel, and who does not make this his supreme and constant business is an anomaly. Because the vast majority of those to be reacht by the Gospel are not within easy distance of missionary homes, the missionaries go out after them and this itinerating work becomes the leading form of evangelistic effort. This work is hard. It demands absence from home, involves rough conditions, is very trying and exacting. But it is the most important agency of all, and should be carried on comprehensively, systematically, persistently.

2. The use of schools is both proper and necessary in missions. But the proper place and limits of *educational work* have been and are matter of dispute. Passing by this whole controversy, could not some such statement as the following be made a basis of positive policy? It is doubtless unsatisfactory and in need of modification, but it will indicate the general ground that must be covered.

In educational work in missions, three distinct grades must be recognized, tho in many mission schools these three are combined in whole or in part. (1) primary, (2) secondary or academic schools, and (3) professional, theological, pedagogic, medical, or industrial.

(1). Primary schools are either (*a*) evangelistic, designed to secure opportunity for evangelistic work in the homes of the children and to teach Christianity to the children in the school, or (*b*) parochial, to teach the children of Christians. Both of these features are combined in many primary schools.

The following principles may be suggested as to this grade of educational work. (*A*) Such schools require constant and thorough evangelistic supervision. No more schools should be establisht by a mission than can be thoroughly lookt after and followed up. (*B*) Only Christian teachers should be employed. Rarely, exceptional circumstances may arise justifying the employment of a non-Christian, but there must be the strongest reason therefor, and such a school should be under incessant supervision. When associated with a native congregation, primary schools should have the advantage of the closest supervision of the native pastor who may often wisely be made responsible for catechetical instruction. (*C*) Such schools must be unqualifiedly Christian, and especially in the former the dominant purpose of the school is to convert to Christianity and strengthen in adherence thereto. (*D*) In evangelistic primary schools it is wasteful not to utilize all the evangelistic opportunities offered by the opened homes of the pupils. A missionary in charge of such work must resist the temptation to open so many schools as to make this supervision and utilization impossible. (*E*) The primary day schools of each mission should as far as possible, have a uniform curriculum, serving as preparatory to the schools of higher grade, and obviating the necessity of having primary departments in the higher schools. This should be the case particularly in the "parochial" schools. In the purely evangelistic schools it may often be desirable to use the full time and strength of the teacher in direct evangelistic teaching. (*F*) In general, such schools can not be greatly relied upon as evangelistic agencies, tho they have their place; and it is most desirable to encourage each Christian community to provide schools for its children, itself supplying

therefor requisite buildings, furniture, and books, and in whole or in part the salary of the teacher, and the payment of the expenses by the people themselves should be kept in view as the ideal. (*G*) And with general reference to the support of such schools, tho it may often be necessary to await a developed interest, it may be held that:

The support of parochial schools can not be conceived as one of the responsibilities of a mission board. The establishment of Christian schools is necessary and wise, and the encouragement and assistance of such schools to a limited extent, is a proper field for the use of mission funds where such use "contributes to a wider and more effective proclamation of the Gospel, and gives promise of vital missionary results;" and does not diminish or discourage at all the widest and most direct evangelistic work. But missionary societies are not prepared to commit themselves to the policy of assuming full responsibility for the establishment and maintenance of so-called "parochial schools" generally. These should grow out of the needs of the native churches, and be supported in whole or in part, by the native Christians themselves. Regarding schools for the children of non-Christians, it is clear that only as such schools are a direct evangelistic agency can they be regarded as proper objects of support or assistance from mission funds.

(2) Secondary or academic schools.

(*A*) The *aim* of such schools is to develop Christian character and fit pupils for positions of influence and usefulness among their own people and in the native Church, not of course as professional preachers or teachers only:—in a word, to raise up Christian leaders both men and women.

(*B*) Three *principles* must govern all educational institutions of this character under the care of mission boards. (*a*) They must be thorough in their work. These schools may vary greatly in grade and range of instruction, but whatever is taught should be taught thoroughly, both for its effect on character, and because thoroughness is itself education. (*b*) They must provide education adapted to the requirements and characteristics of the pupils taught, and to the conditions of life and work for which the pupils are to be fitted. (*c*) They must be unqualifiedly Christian, bringing and keeping all their pupils under powerful and personal religious influence.

(*C*) This aim and these principles suggest a few of the *limitations* of the grade of educational work in missions. (*a*) No more students should be received than can be trained thoroughly and influenced to the maximum. It is wisest to begin such institutions with few pupils and increase only gradually. (*b*) The number of Christian pupils should be sufficient to give tone and character to the school. A predominant heathen influence is fatal to the best results. (*c*) The number of pupils should not be so large as to preclude the maximum of personal contact with the pupils. It is disastrous to enlarge a school beyond the point where this can be secured. Each boy or girl should be studied personally, and his (or her) training should be shaped according to his (or her) needs. In this way the waste of training for positions in life those who are wholly unqualified for such positions will be measurably avoided. (*d*) Education should not be given beyond the needs of the pupils or the people whose leaders they are to become. Languages and studies must not be introduced which lift them out of sympathy with their people. It is essential to leadership that the gap between the leader and the led should not be too wide. (*e*) Especially will this principle of adaptation require in schools such frugality and simplicity of life and such training in self-reliance and humility and honor as will prevent the development of pride and those allied feelings which are fatal to the highest leadership. (*f*) A broad view of the operations of human nature and a recognition of the vast chasm between the modern education of the West which is presented in mission schools, and the intellectual disposition and characteristics of the non-Christian peoples would suggest also that this secondary or academic education, in the higher forms at least, should not be given too lavishly, nor carried in its development beyond the point where its product can be absorbed and utilized by the people. There is a limit to the number of leaders needed, and more may not wisely be trained than the necessity of existing Christian communities require, or than can be used as leaders of new communities or societies.

(*D*) There are fields where this secondary education is used as an

evangelistic agency, and there can be no objection to this where such use does not militate against a just regard for the aim, principles, and limitations laid down. But there are cases also where its use involves a disregard of these limitations, because there is not a sufficient Christian community on which to rest a school with a predominant element of Christian students. Some Moslem lands present this condition. In such cases, it can only be insisted that tho some of the limitations specified must be waived, there must be the greater care, if such be possible, to observe the three principles which should control such institutions. And the general rule must be, that schools of this grade should follow and not precede the establishment of Christian communities; or, that in the absence of such communities, the enlargement of the schools beyond the exceedingly small number whom it may be hoped to win to Christianity, under the dominant spiritual influence and purpose of the missionary, should perhaps wait upon the successful results of the exercise of this influence.

(*E*) As to the financial support of this grade of education, it may be maintained that the mission work has now reacht a stage when the offer of the advantages of such education should not involve the exemption of the parents or guardians of the pupils from the expense to which they would be put for their maintenance at home. Clothes, food, traveling expenses, and all incidentals, including books as a rule, should be provided for the pupils by their own people. And, as soon as possible, the people themselves should provide some annual payment toward the general cost of the education given. As the ability of the people to pay and their appreciation of the value of the education increase, larger portions of the cost of its support may be laid upon them.

(3.) Such educational preparation as is given to native Christians or others, and not included in the above classification, may be summarized as theological or Biblical, pedagogic, medical, industrial, or linguistic. Often these grades of educational work are combined with academic or secondary education, in which case, they are to be governed by its aim, principles, and limitations. When given in separate courses it may be either as supplementary to, and consequent upon, the completion of an academic course, or independent thereof. (*a*) Two grades of theological instruction may well be provided. Men of great power and usefulness will often be raised up outside of the long course of regular educational preparation, and general Bible training courses may wisely be provided for such. Bible classes or schools for the training of Bible women may also be establisht. Only, in such institutions as these, the principles and views and limits already detailed, are comparatively easy of application. (*b*) Training classes may be conducted for but one or two months of the year for Bible teachers, leaders of congregations, primary school teachers, etc. Such classes in the nature of institutes or training conferences are of great utility, the people providing their own traveling expenses, and often their own entertainment, or receiving this from some Christian community acting as host, and the predominant purpose of such gatherings being spiritual and practical. (*c*) Classes for the teaching of some foreign language undertaken for evangelistic purposes, may be profitable where the purposes for which they are undertaken are conscientiously sought and measurably but distinctly secured. (*d*) Medical schools, while popular with many who seek them without Christian purpose or sympathy, should yet have as their aim as truly as any other educational work, the raising up of Christian leaders. The preparation of good doctors is not sufficient to justify such schools, tho, as a merely temporary expedient to gain friends in a Moslem land, it may be held by some to do so. Such schools should, as a rule, be as thorough and Christian as any schools, and experience has shown that they may be expected to be self-supporting. (*e*) No policy is enunciated as to distinct industrial schools or departments. The experience of many boards, however, has not been happy with such schools, and pleas for their increase should be considered cautiously. The industrial element, however, it would seem, might be a desirable and even necessary element in most schools, for the purpose, if not of facilitating self-support (which may be impracticable in many cases), at least of encouraging self-reliance and teaching the honorable dignity of self-help and toil.

(4.) Other forms of educational work should be recognized which are salutary and helpful, and which it is competent for a missionary agency to carry on with funds *given for such forms of work*. But there is danger lest the influence of these should distort the right balance of activities in a mission, and the principles hereinbefore set forth should govern educational work supported by funds *given for the purpose of evangelization*.

What modifications, if any, should be made temporarily in these principles, under the conditions prevailing in Moslem lands, for example, is a question to be considered by itself.

3. *Medical missions* may be groupt as forms of philanthropic effort. I omit orphan asylums. Their potentialities of evil on the mission field are so great that some may be pardoned for questioning their utility.

In all use of philanthropic effort, such as medical missions, relief work, etc., as a method of mission work, the dominant and determining aim must be evangelistic. Such work is useful as securing friendship, removing prejudice, representing the helpful, unselfish spirit of Christianity, contributing to the preaching of Christ, and the revelation of Him as Savior and Lord, the source of all life and hope, and as relieving suffering; but it is not the responsibility of the foreign missionary enterprise to care for the sickness and suffering of the world. Times of critical need may occur, as in great famines and pestilence, when a broad liberty of action must be recognized; but in general, the aim of our philanthropic work should be to contribute directly to the preaching of the Gospel, the establishment of the Christian Church, and to the fostering of that Christian spirit which will provide through the native church which is growing up and through the people themselves, the salutary fruits of Christianity in philanthropy and humanitarian effort. As a missionary method, philanthropic work should be limited, therefore, by the possibility of its evangelistic utilization and influence. A small development of such work contributing powerfully in the direction indicated is better than a large development of but feeble or indirect evangelistic influence.

4. There is need for tracts, leaflets, papers, and books in mission work, and there is need for such *literary and publishing work* as will provide these. The Bible must be translated and placed in the hands of the people. It is easy to do unnecessary literary work, such as providing Bible text-books and concordances when there are no Christians to use them. The supply of good literature should be made a matter of discussion by mission councils, and individuals should not be allowed to waste time by preparing material which could be better prepared by others, or by duplicating the work of others, or by producing what is of no value. Everything should be jealously watcht so as to take no time that could possibly be better given to evangelistic work.

IV. MISSIONARY AGENTS.

The main agents of the mission work are the foreign missionaries. Apart from proper intellectual and physical qualifications, the essential thing is that they should be men and women having life to

give. If they have no life to give they will be mere paymasters of native "hands" or "arms," or doctors, or school teachers. They should know the meaning and have experienced the power of Christ's words, "He that believeth on me, out of the depths of his life shall pour torrents of living water." These missionaries should have such support as to be freed from anxiety, from the necessity of supplying appeals to sympathy or pity, from dependence upon others, and as to be able to preserve health and efficiency. They should be organized into mission councils having supervision of the work and authority to a just extent over the workers. Such councils should act as units toward native churches. It is most imprudent and unjust for dissentients from mission plans to side with native churches in disagreement.

Native agents are divisible into two classes: (1) the agents of the mission, such as bona-fide evangelists, assistants, etc; (2) the agents of the native church, such as native pastors, teachers, etc. For the former, missions may properly provide support and over them exercise supervision. The latter are the agents of the church, not of the mission, and the mission must not become their paymaster. If any financial assistance from mission funds is deemed allowable it should be given in such a way as to recognize and develop the responsibility of the church and not to destroy it.

V. SUPPLEMENTARY PRINCIPLES.

The general suggestions already made should be supplemented at many points in an attempt to outline a science of missions.

1. In the *establishment of a church* the question at once arises as to the standard of admission and of discipline. Shall our ground be high or low? I should answer in some such way as this:

Recognizing that Christian character is a growth, and that the facts of Scripture and of life, teach that patience and education are necessary to the development of high moral standards and the realization of these standards in conduct, it is believed that it is unprofitable to expect the fruits of eighteen centuries of Christian culture to be reproduced in a generation on the mission field, and unjust to demand them as conditions of admission to the Church. At the same time, the vital importance of establishing from the outset, right ideals in the native churches must be recognized, and the weight of judgment should be given in support of those missionaries who contend for a relatively high standard of admission and discipline as essential to the strength and purity of the native church. It is not regarded as permissible, for example, that polygamists should be admitted to the Lord's Supper, or that distinctions should be establisht between Baptism and the Lord's Supper which render the former only an introductory and inconclusive ordinance, open to those who are merely catechumens. Thorough instruction of inquirers before Baptism, and the inculcation of high moral obligations, should be provided for. On the other hand, regard should be had to the antecedents and environment of the people, and emphasis should be laid not so much

upon extended knowledge or even conformity to set requirements, as upon earnestness, genuine faith, and that sincere acceptance of Christ which will issue in true living.

2. The question of the form of *ecclesiastical organization* at once arises and of the relation of the new church to the American church. The Methodists, like the Roman Catholics, are establishing their own church everywhere. The Methodist churches in China, India, and Japan are not national churches, but are organically connected with and subject to the American Methodist Church. The Presbyterian, Congregational, and Baptist churches pursue a different plan, and the larger Church of England Society (the C. M. S.), looks forward also to the independence of all the new churches. As to the first question of the form of ecclesiastical organization, this seems to me to approach a true answer : and as to the second question of the relation of the native church to the missionaries and their home church, this seems to me a wise reply :

Ecclesiastical organization should not be developt prematurely or in excess of the real needs of the native church, or the capacity and demands of its spiritual life. And in no case should cumbersome and hampering institutions be establisht. It is inexpedient to give formal organization to churches and ecclesiastical councils after American models, unless there is manifest need therefor, and such forms are shown to be best adapted to the people and the circumstances. In general, the ends of the work will best be attained by simple and flexible organization adapted to the characteristics and real needs of the people, and designed to develop and utilize spiritual power rather than merely or primarily to secure proper ecclesiastical procedure. Arrangements like the "Session" in Korea, in place of a Presbytery, and of leaders in many missions in place of formal settled preachers, wherever such devices secure the desired ends, and promote simplicity, growth, and zeal are to be approved.

The aim of the foreign mission movement is to carry the Gospel to the unevangelized people, and to build up living native churches among them. To this end it is expedient that true conceptions of the duties of the native church should prevail from the outset, that its development may be natural and healthy. It is desirable also, that as the native church grows, its relations to the missions working in its behalf may be such as to facilitate the advance of the missions into regions beyond, and as to secure for the native church the utmost help and counsel from the missions, while not prejudicing at all the growth of the church in self-support, self-extension, and self-government. Experience has proved that it is most unwise to confuse the functions and responsibilities of the missions and the native churches. Preeminent among the rights and privileges of the native church are the duties of self-support, self-extension, self-government. The native churches must be summoned from the beginning to the right discharge of these responsibilities, which the missions should guard against invasion. To this end, the missionaries should consider with greatest care their relations to the native churches.

Experience suggests the following principles:

(1) The native churches should be taught from the outset to discharge their proper responsibilities, and the missions should guard against assuming these responsibilities for them.

(2) Missionaries should not become members of the Presbyteries or ecclesiastical councils of the native church save as corresponding members, or in advisory capacities.

(3) The primary character of the missionary as a spiritual agent should be kept always predominant. Personal holiness and spiritual authority, not financial resources or administrative or ecclesiastical authority, should constitute his power and influence.

(4) The foundations of the native church should be laid not upon ideas of mechanical authority and ecclesiastical organization, but upon conceptions of spiritual and personal service and responsibility.

(5) With clear lines of demarcation between the functions of the native church and the mission establisht and recognized, there will be much freedom from perplexity and misunderstanding otherwise unavoidable, and as little as possible to mar that display of confidence and love toward the native church which is essential to kindly and efficient cooperation.

3. As to *self-support* and the use of money in mission work these seem to me to be a few of the principles to be observed:

(1) Each body of converts is responsible for the expenses of its own religious instruction and worship and pastoral care. The converts supported their old religion. They can not expect that mission funds given in the main by the poor, or those of moderate means, and for the evangelization of the heathen, can to any great extent or for any length of time, be drawn upon for the expenses of their religious life. Missionary supervision they should have freely. What they receive beyond is of grace not of debt.

(2) "Self-support as regards church expenses among native Christians should be anticipated and prepared for at the very earliest stage."

(3) Christianity is a living and divine religion, and the spiritual force that is in it is sufficient to make it take root and spread wherever it is propagated as a religion of life and divine power. As the Rev. S. A. Moffett wrote on returning from his furlough to his work in Pyengyang, in northern Korea:

> I am rejoiced to be at work again, and am very deeply impresst with the genuineness of the work here. I can not but feel that it is due to the fact that from the very beginning nothing but the plain simple truths of the Gospel have been urged upon these people, and that these truths have been allowed to work out their own effect. Oh! how I wish it might be emphasized and reemphasized the world over, that the Gospel alone is the power of God unto salvation, and that the Gospel alone can do and does for these people all that it has done and does for us. The introduction of other appeals based upon financial, educational, or other advantages, which draw the attention from the central truth of salvation from sin, weaken the appeal, and in so far as they enter into the lives of the people, deprive them of spiritual power and strong faith.

(4) Men should not be paid by missions for doing what they ought to do as disciples freely.

(5) Native salaries should be paid on the same basis as missionary salaries. The missionaries work not for what they can extort or what they are worth in a market of supply and demand. Native workers should be provided for in the same way. Missions are blundering sadly, which encourage the mercenary spirit.

(6) Native workers ought always to be employed only after careful consideration, and for work which it would be obviously wrong to expect any one to do freely. More evil is done by employing wrong men or men for wrong work than by failing to employ right ones or for right work.

(7) "As little paid work, as much work of love and gift," is a good rule. The best missions endeavor to have as few paid helpers as possible, and as many as necessary, not as many as possible.

4. I believe in one church of Christ in each mission field. I believe all denominations should unite in establishing one church. Where this is not practicable because of the unwillingness of any, there should be comity

(1) In the scale of salaries for native workers in the employ of different missions (2) In the recognition by each mission of the acts of discipline in the sphere of another mission. (3) In the support of schools, especially higher schools. (4) In printing establishments; one should be enough for any mission station. (5) In hospitals; one should be enough for most mission stations, or two, one for men and one for women. (6) In divisions of territory that will give separate fields to different churches. (7) In the fellowship and spiritual union of native Christians if missions are not willing to let them unite organically.

These suggestions for a missionary science are very fragmentary and incomplete. There is no other work in the world so complicated, so huge in its purposes and field. And all attempts to formulate the principles of it are of little value in comparison with the prosecution of the work itself. Moreover, wherever there is spiritual life and power there will be blessing even in the face of mistakes of policy. But if the principles of a sound science of missions can be drawn out there will be great saving of time and strength and money, and the spiritual force which has ever markt preeminently the foreign missionary enterprise will have freer course and will accomplish even greater results. It would be unfortunate if the missionary work hardened into cold, formalized rules. But the spirit of life follows divine principles. The science of missions should be the formulation of these principles.

BASAL PRINCIPLES OF CHRISTIAN GIVING.

The special committee of the Presbyterian church on systematic beneficence gives the following, the basal principles, upon which the superstructure of the church's beneficence rests:

"1. The consecration of property as well as self to God.

"2. Our property—all of it—should be used for his glory.

"3. A part of our property—a generous percentage of income—should be specifically devoted to Christian work.

"4. The acceptable worship of God includes alms as well as prayers.

"5. The Boards of the church are the providential means whereby all, but the favored few who can go in person, must carry out Christ's command to disciple all nations.

"6. This command rests as bindingly upon him who remains at home as upon him who devotes his life to missionary work.

"7. Every church and every individual Christian should therefore deem it a privilege, as well as a duty, to contribute according to ability to each of the Boards which represent the great benevolent and missionary work of the church."

II.—MISSIONARY DIGEST DEPARTMENT.

FACTS ABOUT FOREIGN MISSIONS.*

BY REV. R. P. MACKAY, TORONTO, CANADA.

Many men and women and millions of money are sent to the foreign mission field. What is there to show for this expenditure? The following is but a partial answer, with approximate figures, yet it is sufficient to cause thankfulness and inspire confidence and hope:

I. Present Conditions and Direct Results.

1. *South America*, the "neglected continent," has a population of over 34,000,000, and of these 30,000,000 have probably never seen a Bible. It illustrates the failure of the Roman Catholic Church where she has undisputed sway. There are now 18 Protestant missionary societies operating there, about 350 missionaries, male and female, and over 30,000 communicants.

2. *Mexico* is another priest-ridden country, having a population of about 12,000,000. Twenty-six years ago Protestant missions entered, and there are now 14 societies at work, with about 200 missionaries, and 18,000 communicants. There are 600 native workers and many thousands of children under instruction.

3. *Africa* is one of the great mission fields of the future. A population variously estimated at from 160,000,000 to 300,000,000, with nearly 600 different languages and dialects. European powers are struggling over "spheres of influence," but the light is penetrating the darkness. Already 45 societies are at work, the Bible has been translated, in whole or in part, into 70 languages, and there are over 1,200 missionaries. In Uganda alone, with 10,000,000 of a population, where twenty years ago there was no missionary, there are now 500 churches, 600 teachers, and over 60,000 under instruction. There are 100 native laborers supported by native contributions. In five months 10,000 copies of the Gospels were sold, such is their enthusiasm. What hath God wrought!

4. *The South Sea Islands* are in 38 groups. About 2,000 of these islands are inhabited, having a population of 10,000,000. Already 14 groups are practically evangelized, and other groups partially so. There are 1,400 churches, with over 1,200 native ordained pastors, besides nearly 10,000 other native helpers engaged in the services. Captain Cook said of these islanders, "There is a scale of sensuality to which these people have descended wholly unknown to every other people, which no imagination can possibly conceive, and it is not likely they will ever be evangelized." Of these same islanders Darwin said, many years after, "The lesson of the missionary is the enchanter's wand."

5. *India.* The population of India is 288,000,000, of whom about 6 per cent. of the men and 1 per cent. of the women can read. Two cents a day is their average income. It is said that there are 333,000,000 gods. The work is so difficult that Henry Martyn said, "If ever I see a Hindu converted to Jesus Christ I shall see something more nearly approaching the resurrection of a dead body than anything I have seen." Yet there are 200,000 native communicants in India to-day, and nearly 600,000

* From *The Faithful Witness.* Copies of this article in leaflet form can be had from Rev. R. P. Mackay, Presbyterian Church Offices, or Henderson & Co., 8 and 10 Lombard Street, at 25c. per 100.

Protestant adherents. There are 4,000,000 students in educational institutions receiving a Western education, which is undermining heathenism and preparing the way for Christ.

6. *China* contains 400,000,000 souls, one-fourth of the whole population of the world. In 1840 there were only five seaport towns at which the missionary could labor. In 1860 the missionary had access to ten points along the coast. To-day the whole of China is open. Every province has been invaded. There are 80,000 communicants, another 80,000 who are believers, but have not made public profession, and probably 120,000 more who are intellectually convinced that Christianity is true, and have lost all faith in idolatry.

7. *Japan* was first entered in 1859. The first Christian was baptized in 1864. The first church was organized in 1872, with only 11 members. To-day there are over 40,000 converts, and a Christian community of 150,000. The whole empire of 40,000,000 souls lies open for evangelization. These are but some of the direct results. Surely God's hand is here!

II. Indirect Results.

These can not be tabulated, but are none the less important. In India alone the following practises, so common at one time, are now prohibited by law:

1. Infanticide—once so prevalent that it is said five parents out of every six were guilty of it.
2. Parricide. The murder of parents no longer able to care for themselves.
3. Suicides, in the name of religion, by leaping over precipices or into wells, or by throwing themselves under the idol-car.
4. Voluntary torture, in the name of religion, such as piercing their thighs with spears, cutting out their own tongues, swinging on hooks fastened in the flesh.
5. Involuntary torture, in the name of justice, such as cutting off noses or ears or hands, or plucking the eyes out, as punishments for crime.
6. Slavery, both predatory and domestic.

These and many other such changes, intellectual, sociological, and religious, are the results of Christian influence in India, ameliorating the condition of people and elevating them to higher conceptions of life.

III. The Rapidity of God's Movements. Sometimes missionaries have had their faith tried by weary waiting, but often the results are so rapid as to make it easy to believe that, according to promise, a nation will be born in a day. John Williams began work in Raratonga in 1823, and eleven years after, in 1834, all were profest Christians. There had been when he landed 10,000 idols; when he left idols had disappeared, 6,000 worshipt the true God, and read His Word in their own written language, and family worship was conducted morning and evening in every house in the island. Surely "a nation in a day" is not impossible to Him who has already wrought such miracles of grace!

IV. The Quality of Work Done. This has sometimes been questioned. Men have said that the conversions were not genuine; that they only profess conversion because of the help they expect to receive. It is no longer possible honestly to make such statements. Apply such tests as the following: 1. Public profession. 2. Efforts to propagate their religion. 3. Readiness to sacrifice, suffer, and even die for Christ. 4. The conviction of all who know them that they are Christians. How many of our own Christian people would stand such tests? Yet in

mission fields all these have been applied to native Christians, and they have not been found wanting. They labor assiduously, they give generously out of their extreme poverty, they die heroically confessing Christ.

V. Progress in the Home Church. That is not less remarkable than the rapid progress abroad. Note the changes:

1. When William Carey proposed sending a missionary to the heathen he was rebuked in the Baptist association. The general assembly of the Church of Scotland so far forgot the Master's commission as to pass a resolution condemning Carey's movement as a pernicious delusion. All thoughtful Christian men now feel that the Church exists for the evangelization of the world.

2. It used to be felt that every dollar sent abroad is a dollar lost at home. Some feel that way still. It is, however, becoming better understood that there is a withholding that tendeth to poverty, and a giving that tendeth to riches. In order to get blessing on our churches at home, we must obey the Lord's command, and aim at the "uttermost parts of the earth."

3. The increase of mission literature. It is said that about one-seventh of all religious literature publisht is missionary. That fact is full of promise.

4. The growth of interest among the young people in our colleges and young people's societies. There are 1,000 colleges on this continent having about 75,000 students. In about 360 of these colleges there are circles studying and disseminating interest in foreign missions.

Surely all this is the Lord's doing. Jehovah is the God of missions. Jesus Christ is the Captain of the Host that is publishing salvation. All who labor with Him shall share in the glory of ultimate victory. Are you a colaborer with Jesus Christ?

OUTLOOK FOR THE WORLD'S EVANGELIZATION.*

REV. J. A. GRAHAM, M.A., KALIMPONG, INDIA.

I. *The results already attained*, more particularly during the last hundred years, give cause for gratitude. At the beginning of the modern missionary movement the churches were dead to the claims of the heathen world. Now every branch has its foreign mission board or society, whose work focuses the living interest of the best of its members. Before the famous meeting at Kittering, in 1792, only one or two agencies were at work among the heathen; now there are about 150 separate organizations, with an annual income of over $12,500,000. Then there were but a few missionaries representing Christendom among non-Christians; now there is a great army with 10,000 missionary officers (one-third of them women), aided by 50,000 native workers, of whom 3,300 are ordained. Then the great mission fields were either unknown or closed to the free entrance of the Gospel; now the whole wide world, with inconsiderable exceptions, is open to its heralds. Then the converts of Protestant churches in heathendom were reckoned by the thousand, now there are said to be 3,000,000. Then the power of politics and the influence of the press were almost wholly, and often bitterly, opposed to foreign missionary enterprise; now the missionary is lookt upon as the pioneer of civilization, and the valued ally of good government.

II. But notwithstanding past success, *only a beginning has been made* in the work of missions. The area actually occupied by Christian peoples is small compared with that of non-Christian nations, and large

* A chapter (condenst) from *Missionary Expansion Since the Reformation.* (Revell.)

THE WHITE REPRESENTS THE CHRISTIANS AND THE BLACK THE NON-CHRISTIANS OF THE WORLD.*

tracts of the earth's surface remain unevangelized. We rejoice over three million converts as the result of modern missions, but what are they to the thousand million still unconverted? And the startling fact presents itself that during the period in which the three millions have been won, the natural increase of heathendom is reckoned at two hundred millions!

III. *Christians must be more earnest and self-sacrificing* if the whole world is to be speedily evangelized. The number of those who feel called to go to preach the Gospel to the heathen increases yearly, but their number is utterly inadequate to meet the urgent calls which open doors of opportunity are presenting to the churches. A great host of consecrated men and women—the very best in Christendom—are at present needed in the world's harvest field. And *to help them go* there is required a larger proportion of the wealth of those who are unable to give personal service. What is being done by the poor Moravian Church shows what might be done by others. If even their standard were reacht by the other reformed churches, these would be represented, says Mrs. Bird Bishop, by two hundred thousand missionaries, and would contribute $700,000,000 a year. "We spend," she adds (referring to the United Kingdom), "£160,000,000 ($800,000,000, or $20 a head) upon drink; we smoke £16,000,000, and we hoard £240,000,000, while our whole contributions toward the conversion of this miserable world are but one and a half million pounds, or ninepence (18 cents) a head."

IV. Yet, withal, *the present outlook is full of hope.* Of all the faiths in the world, Christianity alone presents the appearance of a world-wide religion. Mr. Gladstone has said that "the art, literature, the systematized industry, invention, and commerce—in a word, the power of the world—are almost wholly Christian." The Christian nations exercise political power over thirty-two out of the fifty-two million square miles of the earth's surface—Protestant Great Britain alone over one-fourth of the whole world—and the Christian peoples increase in a higher ratio than do the non-Christian. The hold of the non-Christian faiths is weakened as knowledge increases, while, as Dr. Barrows asserts, "It is vastly significant, and in accordance with the genius of Christianity, that the religion of Christ has in this century of intellectual progress, when superstitions have been dispelled by the light of truth, made more memorable and rapid conquests than in any previous period since the downfall of Roman paganism."

* From "Make Jesus King."—The Report of the Student Convention at Liverpool, 1896.

WANTED—100,000 MISSIONARIES FOR AFRICA!*

BY REV. DONALD FRASER, LIVINGSTONIA, BRITISH CENTRAL AFRICA.

This is the appeal to the home Church which comes from Livingstonia, British Central Africa. The missionaries write: "Doors are open on every side, at which we helplessly look, unable to enter. Where, from the arrival of the white man with God's message, there has ever been stolid indifference, or even fierce opposition; to-day, there come deputations of old men and young, saying, 'We, too, would learn; send us teachers.' We sit before them and say, 'Fathers, brothers, would that we were able! But you must wait, and God will send His messengers some day.' And they say, 'We have waited and waited. Why do you despise us?' Our heads are bowed when we reply, 'Brothers, *some time* you, too, will hear.' Day by day we cry, 'Lord of the harvest, Thou seest the fields; send, Lord, ere it be too late.'" The appeal continues:

But surely this call is too extravagant! No; it is the only method of evangelization. For this must not be the work and enthusiasm of the few, but of the many—of all. Every member of the Church must feel that he is an integral part of the missionary force. Every member can have his share in the redemption of Africa. We know that all can not, must not, go to foreign lands. Would that the slightest indication of such a danger were visible! But this is a spiritual work. It recognizes no boundaries of sea or land, and some who never left home have been among Africa's best evangelists. What, then, may you do to help forward this triumphant march of God?

1. *Live.* There should be no isolation in the work of the Kingdom. Running throughout the world God has His unbroken lines of communication through which He flashes power. Rome is lit with electricity which is generated by a cascade in the Alban hills. So God takes the life and fire of the Church at home and sends it forth into the most distant and isolated parts of the world. So may you contribute in no slight measure to the salvation of Africa. If you are careless, forgetful, prayerless, we shall soon feel the weary chill of your life. But, if in devotion to Christ you pour yourself out for Africa's redemption, we, too, shall know the thrill of your consecration. Tho Zinzendorf found his home in Europe, yet his labors live this day in every continent of the world.

2. *Pray.* The true mystical connection, by way of God, between the home and foreign fields, has been traced by every missionary who abides in Christ. Mary Moffat wrote thus: "Oh for a more general spirit of prayer and supplication! I hear from my friend, Miss Lees, that the very time of the awakening here was the season of extraordinary prayer among the churches at home." Even Paul felt the increast power when the Church followed him with prayer. His appeal is in the most intense language—"I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Our appeal, then, is for 100,000 men and women, who live in obedience to God, and will fulfil their ministry of intercession on our behalf. With such a backing of prayer one man shall become a thousand, and the noonday of Christ shall soon appear.

3. *Give.* It is not to the liberal rich we appeal, but to the 100,000 who give nothing or little, and so lose one of their most blessed privileges. There is no over-drain on the liberality of the common Christian. It is a shame if Christ's work among the heathen is to be handicapt,

* Condenst from *The Aurora*, Livingstonia, British Central Africa.

while 100,000 ordinary Christians misspend their savings, giving never a thought to the call of Christ. If word came to you that Christ was in chains in Africa, and required a ransom, is there one disciple of the Lord who would not gladly give all to set Him free? Is He not in chains? In these little ones who lie in darkness, can you not see the brothers of Christ—nay, Christ Himself? "Inasmuch as ye did unto one of the least of these, my brethren, ye did it unto Me." Two cents a week from 100,000 new missionaries will mean an increase of contributions to missions of over $100,000 a year. Can not you help, and you will never miss it? Never miss it! Am I only to give to God that which I shall never miss? Nay! Let me give until I feel that I am giving, then God will bless me for entering into the sacrifice of Christ. Do you not believe in foreign missions? What if Christ does? Has He not given tokens of His approval? Perhaps you never thought about it. Yes, that is it. You do not see the scarred and bestial faces. You do not hear the wail to the threatening spirits. You do not see the valleys dotted over with villages where God is not known, and where men and women have no higher thoughts or hopes than their goats; where they live for food and lust, and then creep into the dark to die. We see, we hear, and we cry, "Brothers, pity those who live and perish in the dark."

FRANCE AND THE DREYFUS CASE.*

The Dreyfus case has been one of wide and deep interest throughout the civilized world. It can scarcely be called a "missionary" topic, but in view of its revelation of the condition of France and its bearing on the Jewish race, it has been thought well to reproduce in our pages the masterly résumé of it by W. T. Stead, of London. France, especially Papal France, has been on trial. The final verdict is not yet given, but no affair has shown more clearly than this the need for national righteousness. It has excited the passions of the French people to such an extent that it even seems to many to have threatened the stability of the French Republic. Mr. Stead says:

I have just spent a week in Paris, and left the gay city with a feeling that the *affaire* Dreyfus had helpt me to realize more vividly than before the state of things that probably prevailed at Jerusalem at the time of the crucifixion. I do not venture to assert the innocence of Albert Dreyfus. Much less would I venture to draw any parallel between the condemned Alsatian and the sublime figure of Him who for nearly two thousand years has been the center of the devotion of Christendom. But any intelligent Greek who visited Jerusalem in the days of Pilate must have felt very much about the trial of the Nazarene as the intelligent observer to-day feels about the *affaire* Dreyfus. In both cases the central figure is a Jew. In both cases the evidence, whether true or false, was prest with incredible violence, and with scanty regard for legality or justice, and the sentence was afterward defended by a campaign of calumny, the conductors of which hesitated at no crime in order to justify their conduct. We have in Paris all the familiar factors. There are the scribes of the press, and the Pharisees of the Chauvinists, and the high priests of the dominant church, all combining their forces in order to crush the one victim who, they consider, it is necessary should perish in order that their nation may live. The element of the rabble is the same in Paris as in Jerusalem; but unfortunately in France there is

* Condenst from the English *Review of Reviews*. See also editorial note, p. 58.

one element of mischief which did not exist in pro-consular Judæa. The Roman legionaries stood superbly indifferent to the clamor of the rabble and the fanaticism of the priesthood. It is very different in France to-day, for there the chief element of danger is the general staff, the officers of which have so far identified themselves with the condemnation of Dreyfus as to render it extremely difficult to reconsider the question of his guilt or innocence without apparently striking at the prestige of the army. From the point of view of a supposititious Greek also, the grief of the mother mourning her crucified Son would not seem more poignant than that of the young wife lamenting the loss of her husband. Another striking parallel between Paris and Jerusalem is the frequent handing backward of the Dreyfus case from the administration to the courts, and from the courts to the administration. It is Pilate and Herod, Herod and Pilate over again. Nor are there lacking those who play the *rôle* of Pilate's wife, whose warning and reproving voices urge the head of the French government to beware lest he stain his hand in the blood of an innocent man. Only one element is lacking in the babel and confusion of angry voices which hurtle through the air in Paris, and find an echo in the press of the world. The meekness, the patience as of a lamb before the slaughter, which characterized the early disciples, is not conspicuous in France to-day. The champions of military prestige and the defenders of suffering justice, are lockt together in the arena in a struggle which knows no mercy, while the air resounds with the savage cries of those who on either side urge on the fray.

THE HISTORY OF THE AFFAIRE.

The following brief statement of the rise of the Dreyfus case may not be unwelcome to some of our readers:

Alfred Dreyfus, an Alsatian Jewish officer of high reputation and of spotless character, had the exceptional good or bad fortune of being the only Jewish officer on the French general staff. This staff, consisting of two hundred officers, exercises a control over the French army. Some years ago a leakage was reported of the secrets which were in the possession of the members of the general staff. The task of discovering the guilty person was entrusted to a ferocious anti-Semite by the name of Sandherr. This official was compelled to suspect some one, and having two hundred persons to choose from—all apparently innocent—it is not surprising that he allowed his prejudice to lead him, as by an unerring instinct, to the one Jew in the whole crowd. Once supplied with this clue, the military detective found no difficulty in accumulating proofs which seemed to him confirmations strong as proofs of Holy Writ. At last, having accumulated his proofs, the blow fell. Dreyfus was arrested (Oct. 15, 1894), and, after being in vain plied with every menace and inducement to confess his guilt, was sent before a court-martial, found guilty, condemned to degradation and to hard labor for life in the convict colony of the Island of the Devil, off French Guiana. There, immured in an iron cage in solitary confinement, he remains to this day.

The anti-Semites, led by the ferocious M. Drumont, seized the condemnation of Dreyfus as a welcome text on which to inveigh against the Jews as enemies of France. On the other hand, the Jews, seeing in the condemnation of Dreyfus an outburst of race prejudice and of religious fanaticism, formed a syndicate, for the purpose of securing a revision of the sentence which they were profoundly convinced was unjust. From the English point of view, nothing could be more natural, but apparently to a large section of the French people the creation of this syndicate was one of the worst offences against civilization and morality since the crucifixion. The Jewish committee set itself to work carefully to accumulate evidence as to the injustice of the sentence against Dreyfus. At first their efforts seemed destined to failure, but after a time they succeeded in producing evidence which raised a grave doubt in impartial minds as to whether there had not been a gross miscarriage of justice.*

* A brother of Captain Dreyfus brought the charge that Major Esterhazy was the real culprit, and complicating letters were produced. Major Esterhazy was, however, acquitted.

Colonel Picquart, an officer with a stainless reputation and a high sense of justice, was tormented by a doubt that after all Dreyfus had been innocent. But his military superiors did everything to silence him, and to remove him as far as possible from the center of authority. It became evident that having condemned Dreyfus the military authorities were determined at any cost that they would maintain his condemnation before the world. "We may be knaves," said one distinguisht officer to an acquaintance, "but at any rate we are not fools. Dreyfus may be guilty or may be innocent, but whatever he is, he is condemned, and condemned he shall remain." The struggle was long and anguisht. On the side of the general staff was the whole body of the officers of the army, the immense majority of the Chamber of Deputies, the influence of the Roman Catholic Church, and the popular prejudice against the Jews. On the other hand, there were but the Jews themselves, a handful of French Protestants, and that which proved a decisive element in the case—an array of facts which seemed to point irresistibly to the innocence of Dreyfus.

When at last the action of M. Zola forced the case into court, the action of the authorities in stifling the inquiry, and in meeting the demand for the revision of the sentence by *non possumus*, and the *chose jugée*, outraged the conscience of the civilized world. The conspiracy of silence had triumpht in form, but in fact the imperial prestige which had hitherto surrounded the headquarters staff was irremediably destroyed. Still, however, the demand for revision was obstinately resisted, and, by way of making matters worse, Colonel Picquart was markt down as a victim. He was arrested and thrown into prison. Then when the case came up for hearing, and he hoped to have an opportunity of defending himself against the calumnies with which he was assailed, the proceedings were suspended, and he was transferred to the military authorities to be tried by court-martial on a charge of forging a document the authenticity of which had been explicitly admitted by its authors.*

When formal interpellation was made in the Chamber of Deputies concerning Dreyfus, M. Cavaignac, then minister of war, made a great speech from the tribune, affirming his absolute conviction as to the guilt of Dreyfus, supporting and confirming his opinion by producing and reading as conclusive proof a letter not produced at the trial, which certainly seemed to imply that Dreyfus was in guilty relations with a foreign power. So triumphant a vindication was M. Cavaignac's speech regarded by the opponents of Dreyfus that it was ordered to be printed and circulated by the billsticker through every department of France. The anti-revisionists exulted. The friends of Dreyfus were in despair. Then suddenly, as a bolt from the blue, came one of the immense surprises with which French politics abound. Colonel Henry, the head of the military detective department, being appealed to on his honor as a soldier by the minister of war, admitted, without reserve, that he had himself forged the famous criminating document upon which M. Cavaignac relied as the conclusive demonstration of the guilt of Dreyfus. He was placed under arrest. That night in his cell a horrible scene was enacted, the true details of which will some day be revealed. The story current in Paris is that after Colonel Henry had been left for some hours to

* Colonel Piquart is now held on the charge of having divulged secrets of the Dreyfus case to his counsel. He has appealed for civil trial, but the military authorities still expect to bring him before a court-martial.

reflect in solitude, the cell door opened and admitted an emissary from the general staff, who, producing a razor, told the bewildered colonel that the same sense of patriotism which led him to forge the proof of Dreyfus' guilt rendered it necessary for him to cut his throat.*

If this be true it is only too symbolic of the ruthlessness with which the conspirators resort to any and every means to prevent the exposure of their crime. They had, however, on this occasion overreacht themselves. Henry's razor did what argument and demonstration failed to effect. The long-slumbering conscience of France began to wake up. Public meetings, often crowded, enthusiastic, and unanimous, began to be held in Paris, and the provinces demanded revision. The resignation of General Zurlinden, M. Cavaignac's successor as the minister of war, while illustrating the dogged opposition of the generals to admit daylight into their proceedings, did not succeed in stemming the rising tide of public opinion in favor of revision. At last, after many incipient and threatened crises, the Court of Cassation is now making a judicial inquiry into the question of revision, which must surely come. The scandal of postponing it any longer would be too much even for the French Republic to face.

There is no doubt that the Dreyfus case has shed a ray of sudden illumination upon a veritable hell's kitchen of duplicity, roguery, lying, conspiracy, and all manner of infernal intrigue. It is the atmosphere that is engendered by militarism. It is the stench of the cancer that is eating its way into the vitals of Europe. Let us hope that this will end, if not in the revindication of Dreyfus, at any rate in the rehabilitation of the good name of France, now so sorely tarnisht.

RECENT ARTICLES ON MISSIONS AND MISSION LANDS.

AFRICA—The Development of British Africa; The Outlook in Liberia, J. C. Hartzell; The Rising in Sierra Leone, *Liberia* (November); Exploring Mashukulumbweland, *Review of Missions* (November).

ALASKA—Colonial Lessons in, Prof. David S. Jordan, *Atlantic Monthly* (November).

BEN-OLIEL CASE—The Whole Truth, Dr. Robert Cameron, *Watchword and Truth* (Nov.)

BUDDHISM—Theosophy, Buddhism, and Christian Science, F. F. Ellinwood, *Homiletic Review* (Dec.)

CHINA—Some New Phases of China's Greatest Scourge (Opium), W. N. Brewster, *The Chinese Recorder* (October); The First Church in Hunan, W. H. Lingle, *The Chinese Recorder* (October); The Missionary Outlook in China, Judson Smith, *Missionary Herald* (November); The Dowager Tsi An and the Emperor, W. E. Curtis, *The Review of Reviews* (Dec.); The Awakening of China (Symposium), *Record of Christian Work* (Dec.)

CITY MISSIONS—City and Home Missions, Washington Gladden, *Review of Missions* (Nov.); Woman's Life in a Crowded City Center (Chicago), Katherine L. Stevenson, *Good Health* (Nov).

HAWAII—The Problem of Hawaii, Hon. Geo. F. Edmunds, *The Independent* (November 3).

INDIA—Present Religious Movements in India, J. Mudge, D.D., *Mission World* (October); Wedding and Widowhood, Miss Lucy Guinness, *Regions Beyond* (November).

ITALY—An Impeachment of Modern Italy, "Ouida," *Review of Reviews* (November); Reform Movement in Catholic Italy, *Independent* (November 10).

JAPAN—Superstitions of Modern Japan, Mrs. B. Maynard, *Foreign Missions Journal* (November); A Christian Japanese Statesman, H. Loomis, *The Missionary* (November).

KOREA—Bible Translation in Korea, W. D. Reynolds, *The Missionary* (November).

NEGROES—The Development of the Negro Ministry, *Homiletic Review* (Dec.)

PERSIA—Babism in Persia, Benj. Labaree, *Church at Home and Abroad* (November).

PHILIPPINES—Missionary Opportunities in the Philippines, Wm. E. Griffis, D.D., *Sunday School Times* (November 19); Character and Rights of the Filipinos, H. W. Bray, *Independent* (November 10); The American Birthright and the Philippine Pottage, Henry Van Dyke, *Independent* (Dec. 1).

ROMANISM—Life in Roman Catholic Monasteries, Father Augustine Baumann, *Converted Catholic* (November).

SOUTH AMERICA—Life in Venezuela, Harold Hall, *South American Messenger* (November).

GENERAL—Civilizing Influence of Foreign Missions, *Women's Work for Women*, and *Church at Home and Abroad* (November); The Diplomatic Situation from a Missionary Standpoint, F. F. Ellinwood, *Church at Home and Abroad* (November); The Forward Movement in the Methodist Episcopal Church, A. B. Leonard, *Gospel in all Lands* (November); The Triumphs of Modern Missions (Presbyterian), Thomas Marshall, *Assembly Herald* (November); The Evangelization of the World in This Generation, Bishop of Newcastle, *Church Missionary Intelligencer* (November); The Army and Navy, Y. M. C. A., Albert Shaw, *Review of Reviews* (November).

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* It is certain, at least, that this officer was the last to see Col. Henry alive. When he left the cell, the door was lockt and he said to the jailor, "Do not disturb him for two hours: he wishes to be alone." When the door was finally opened Col. Henry lay dead.

III.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Responsibilities of Christian Governments as to Human Rights.

GENERAL B. R. COWEN, CINCINNATI, OHIO.

The most precise declaration of human rights, and of the relation of government thereto, that I have seen is that contained in our Declaration of Independence.

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men deriving their just powers from the consent of the governed. That wherever any form of government becomes destructive of these ends it is the right of the people to alter or abolish it and to institute new government, laying its foundations on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.

Of course, the rights referred to are the rights to rational gratification, not to abusive indulgence. The glutton abuses his right to eat, the drunkard his right to drink, the murderer his right to live. The operation of lynch law is vengeance, not justice. It is human rights, not human transgressions that are God-given. That man is transformed by the abuse of those rights proves nothing against his true nature.

It must be then that man has a right to the proper gratification, indulgence, and exercise of every natural capacity and faculty of his being so far as may be without injuring others, or interfering with their similar right. Any other restriction of that right is slavery.

The sole employ of a faculty is in its exercise. The method of such exercise is a question of morals with which the government may or may not have something to do, but the right to such exercise involves no question save the existence of the faculty, and the agencies presented for its gratification.

If these premises are correct the inevitable conclusion is that nothing that is merely human can create good or evil; which is to say, that the state can neither bestow a right nor perpetuate a wrong. Its highest office is to place the means of happiness within the reach of its members in accordance with the designs of nature, and to protect the enjoyment of those means. Its approval or disapproval, to be strictly proper, must be in harmony with natural laws. To get outside of that restriction is legal tyranny. The government that is based on any different theory places man's destiny at the mercy of his fellows, and thwarts the design of his Creator. To the extent the law inhibits what nature allows, it limits human liberty and becomes the pliant tool of tyranny.

On the other hand, if the law undertakes to enforce a duty which nature does not allow it is tyrannical, and if it assumes to bestow a right which nature has not decreed, some one is wronged.

The common-law rule which confers the property of the wife on the husband immediately on marriage is a good illustration. That assumes to confer an arbitrary right, which nature does not approve; and it deprives the wife of a natural right, which is injustice.

I would feel that what has been said is commonplace were it not for the fact that there is a wide difference of opinion on this question of natural and legal rights. That great teacher of legislation, Bentham, during the first half of the present century said, "Rights,

properly so called, are the creatures of law, properly so called; that real laws give birth to real rights; natural rights are the creatures of natural laws." His meaning is emphasized by his further expression: "There is no reasoning with fanatics armed with natural rights."

Fifty years ago one of the greatest of American statesmen, from his place in the Senate, said: "That *is* property which the law declares *to be* property," and he sneered at the idea that a man could not be made property by law as "a visionary dogma;" the "wild speculation of theorists and innovators," which was a bolder statement of Bentham's theory, and it was the theory of this nation for seven-eighths of a century after the Declaration of Independence.

In the midst of the panic immediately preceding our Civil War, during which so many leading men of the North were smitten with a moral paralysis in respect of human slavery, Mr. Charles Francis Adams, then a member of Congress from Massachusetts, proposed an amendment to the Constitution providing that no subsequent amendment thereto, having for its object any interference with slavery, should originate with any free state, or be valid without the assent of all the states; which was simply a proposition to render African slavery in America perpetual. But, thank God, all that monstrous libel on the Declaration of Independence was burned out of our jurisprudence in the white heat of battle. Men stood listless in the face of duty so long that the Great Avenger "took the work from out their hands."

If Bentham and Clay, from whom I have quoted, declared the correct theory of the power of government, human rights would have no foundation more substantial than the will of the despot or the whim of the legislator. If that theory is correct, man is a nonentity until the civil law breathes into his nostrils that character of existence which a majority of the lawmakers please. Imagine the style of being which our American Congress would create!

Some of the statesmen of to-day seem to entertain a different theory of the power of the government from that I have stated, and they may even succeed in grafting their heresies into our statutes, but it can be only temporary. Essential injustice never controls human thought, save as a usurper, and usurpation can not endure. Wrong-doing and decay are interchangeable terms. The idea of God with us is inherent in every idea which possesses vitality, and inspires all oppressed people, whose efforts to cast off the yoke of bondage have succeeded, or have promise of success.

It must be, then, that in a well-ordered government there will be no serious intermeddling with natural rights; they will merely be defined, guaranteed, and protected —in fact, in an ideal community, written laws would be, to a great extent, unnecessary.

To illustrate: I am writing for the individuals who are, to me, for the most part, entire strangers. Yet I risk little in venturing the statement that, while few of them probably have a minute and technical knowledge of the laws under which they live, none of them have violated those laws, unless it be such as are manifestly violative of human rights, as, for example, our Fugitive Slave Law, of infamous memory, to violate which was a Christian duty.

This statement is based on the supposition that my readers are persons of more than average intellectual gifts, with strong moral

emotions and moderate animal passions, and whose mental and moral powers have been highly cultivated. A government composed of such persons would need no coercive measures, because each one would be prompted by his natural impulses to do right. When the consent of such men is withheld from the government under which they live, it will be safe to conclude that it is nature rebelling against tyranny.

An apt illustration of this thought is found in the history of human slavery in England. At the close of the twelfth century one-half of the Anglo-Saxons were slaves. By a progress, the steps of which were imperceptible, slavery, tho never formally abolisht by law, ceast to exist. The exact time when it ceast can not be accurately determined. It was never the snbject of agitation or controversy, and the causes workt so silently that they were unobserved. Later historians, as Macaulay and Mackintosh, attribute the result to the influence of Christianity, which is equivalent to saying that the natural law asserted itself.

Vattel, in his Law of Nations, says: "If men were always equally wise, just, and equitable, the law of nature would doubtless be sufficient for society. But ignorance, the illusions of self-love, and the violence of the passions too often render these sacred laws ineffectual. Thus we see that all well-governed nations have perceived the necessity of positive law. Thus is the law of nature converted into the civil law."

St. Paul, who was a lawyer before he became an evangelist, stated the same idea much more concisely and forcibly when he wrote his friend Timothy that "the law is not made for the righteous man but for the lawless and unruly." Which is to say that the regulations of the state must be adapted to men as they are, not as God designed them to be.

St. Paul also had something to say to the Romans on this theory which is much to the point. "For when the Gentiles, which have no law," said he, "do by nature the things of the law, these, having no law, are a law unto themselves."

The restraint of the law, however, should go no further than to prescribe such limits to individual action as are sanctioned by reason and natural morality; that is, such moral restraint as is felt by those having the best moral and intellectual endowment and culture.

It is the theory of those who adopt the Bentham idea, that the individual, when he assumes the relation of allegiance enters into a contract with the government to surrender some of his natural rights in exchange for certain rights or privileges which the government agrees to grant. That theory is at once the opportunity and the excuse for tyranny.

It is evident that, under such an arrangement, the individual is utterly at a disadvantage. Such rights as he had were not the gift of the government, so that the contract simply enables him to retain one right as a compensation for the surrender of another. Such a contract the lawyers would call a *nudum pactum*, that is, it would be void for want of that reasonable consideration which is the very life and essence of a contract.

That theory is one of the most insidious which oppression has invokt, and the only safeguard against it is in the broad ground that nature confers all rights and that the only office of the government is to declare and protect them. Wherever that erroneous theory obtains, the door is thrown wide open for the entrance of fraud and force which will culminate,

sooner or later, in the surrender of all rights, and the government will become precisely what the legislative caprice makes it, which means slavery for the weakest, sooner or later.

The government can have no such power because its only *raison d'être* is as the representative of the real rights of man—the agency which men have created for the declaration and protection of those rights. Extinguish the rights and the government is simply a tyranny. And it is certain that the king can have no such right, for it is the law of God that he may not interfere with the one ewe lamb of his meanest subject.

Men of defective intellectual endowment, of limited culture, or those who have been transformed by abuse of their faculties are prone to grow restive under the most necessary and wholesome legal restraint, and to complain that it is an abridgment of what they are pleased to call their "personal liberty," meaning thereby their natural rights. But the well-ordered government, based upon the theory I have tried to present, asks the surrender of no right save the right to do wrong. We have no right to violate a law prescribed by our higher nature even to promote what we consider our happiness.

Few men of sound mind do wrong without feeling the reproof of their higher nature, which clearly indicates that a consciousness of the necessity for certain wholesome restraints is a part of the human nature. Cain was as conscious of the wrongfulness of murder in the early twilight of the race as was Prof. Webster, in whom focused eighteen centuries of Christian civilization and intellectual culture.

My conclusion then is, that the laws of a properly constituted government will be simply responsive to the law of humanity; that their warp and woof will conform to the basal laws of our mental and moral constitution. Our only reliable protection from oppression is in our right to look beyond the letter of the written law, to that diviner work, the law of our being. In proportion as we neglect to invoke that protection when need is, we are traitors to our kind in our blind submission to the powers that be, for

> Man is more than constitutions; better rot beneath the sod
> Than be true to church and state while we are doubly false to God.

The responsibility of goverment as to human rights, then, is declaratory and protective. It simply lets a man alone to work out his own happiness in the protected development of his own capacity and the guaranteed exercise of his own faculties, which I take it is all that the most pronounced advocate of human rights can reasonably demand.

The space allotted to this discussion is insufficient for even an enumeration of the different methods by which the greed of governments and individuals has limited and is yet limiting human rights, or to refer to any of the manifold forms of oppression which yet remain as vestiges of a vanishing civilization. The theory I have tried to elaborate seems to me the only panacea for opprest humanity. Its application is a matter of detail which is engaging the best thought of good men everywhere.

That our systems of government are yet incomplete should not discourage effort.

The retrospect is especially inspiring. Those sublime heights whereby our great historic epochs are indicated—Sinai, Thermopylæ and Marathon, Bethlehem, Runnymede, Wittenberg, Geneva, Oxford, Yorktown, and Appomattox—

stand as perpetual memorials of the superiority of justice and moral power and holy enthusiasm over mere political intrigue and human ambition, as battle-winners. The ideal is ever in the future, but our duty to follow it is none the less obligatory. To fail in effort is a crime against humanity. To fail in result is a misfortune for which we may, or may not, be responsible.

It is discouraging to see how much remains to be done, but we have abundant reason to rejoice that so much has been done. Progress in the right direction is steady if not rapid. Religion and conscience are more and more awakening men to a sense of responsibility for existing evils. Those who act on the theory that Providence will permit no such ideal government as that I have tried to outline, and will refuse to cooperate in every proper effort to promote more desirable human conditions are blasphemers and libellers. They would perpetuate those wrongs which God denounced in thunder-tones from Sinai, and which He sent His Son into the world to mitigate and expel through human cooperation.

Governments, however, are but an aggregation of individuals. In Christian nations the prevailing sentiment is inspired by the principles of Christianity to the extent that such principles inspire a majority of its citizens. The whole duty of man is not discharged when he pays his taxes and keeps on the right side of the law. There is a world of duty yet untoucht, of which the state takes no cognizance, yet which, as a bulwark to human rights, is more powerful and reliable than the acts of parliament or the deliverance of courts. I refer to the moral sentiment and the enlightened opinion of communities and individuals. This will inevitably develop that common instinct, that man is responsible for man. I have infinitely more hope from this moral appliance than from government interference.

Every experience, and all observation of man's nature, have demonstrated that intellectual improvement alone is but a slight advance in the direction of a true civilization. Divorced from morality, civilization, so-called, only develops energy, which is the more to be dreaded in its powers and purposes, because it is without those restraining and elevating influences which alone direct and guide it toward objects of utility and philanthropy.

The recognition of the power of this moral sentiment, however, fixes and emphasizes the personal responsibility of the citizen for the denial or limitation of human rights. It is the citizen alone who can be punisht for neglect of duty. The state can not be reacht. Under the homely dialect of Hosea Bigelow, Prof. Lowell hid this profound truth:

> Gov'ment aint to answer fer it,
> God'll send the bill to you.

Individual effort, and the influence of social and religious organizations operating independently of civil duties, have lifted the world into the light far more than have organized governments and written laws. The higher law is the only law that binds the heart and conscience, and by its reaction upon the national life, governments live.

> How small, of all that human hearts endure,
> That part which laws or kings can cause, or cure.

But the subject before us embraces also the question of the responsibility of government as to human rights, wherever the same are limited or denied, regardless of national boundaries. There was a time when a policy of selfishness was possible; when a nation could

live within and for itself. But a hermit nation is no longer possible, albeit our own government, by its cruel, unjust, unchristian legislation endeavored to compel the Celestials to return to that condition.

The intercourse of nations so necessary under modern conditions, inspired by the teaching of that injunction which St. James calls "the royal law," has wrought a revolution in the old policy of selfishness. The world is now so crowded that in any attempt at a readjustment, even the best intentioned, some one is sure to be jostled, and it therefore became essential to the peace of the nations that a preventive for the evils likely to accrue should be devised. This necessity gave rise to international law, the moral influence of which has been so pronounced that not only do governments bow in submission to its decrees, but it has given *law to war itself*.

As in the rules governing individual morality, the duties enjoined by which are so often without the sanction of written statute, and are enforced only by conscience and social opinion, so the intercourse between nations, so essential to their well-being, depends upon an unwritten law which has been generally adopted by the great family of Christian nations to regulate that intercourse, and which can not be violated without incurring the world's contempt.

It is a fundamental principle of the international code or system, that one nation can not interfere with the domestic affairs of another nation, except in those matters which interfere with mutual intercourse and self-protection, to prevent the effusion of blood, and to put an end to a state of anarchy which threatens the peace and welfare of other powers.

No universally establisht principles have yet been laid down as to when one government should or may interfere with the domestic policy of another, but the rule prohibiting the slave-trade is a comparatively recent addition to the certainties of the international code, and that code is recognized by all the governments of the so-called Christian world. Unfortunately there is a certain school of modern statesmanship peculiar to no single government, which in its masterful desire to sever all connection between church and state, is in imminent danger of forming an offensive alliance between the state and devil. Our own government in its alleged efforts to keep itself free from entangling political alliances with foreign powers, and to cater to unwholesome social influences, has at times gone very near to separating itself from the very humanities of international intercourse.

Declaration of Unity.

By Protestant Missionaries from Various Countries and of Different Denominations, assembled in Kuling, Central China, August, 1898.

We, the undersigned missionaries, desiring to express to the world our heartfelt unity in regard to the essential points of our Christian religion and longing to fulfil the desire of our blessed Savior and Master, exprest in His prayer, John xvii, verses 11, 20–23, that his disciples should be one as He and the Father are one, *hereby declare* that in our united services, as well as in our daily intercourse with each other, we realize ourselves *to be one* in the Father and in the Savior. Christianity is not so much a system of doctrines as it is a *new life*, born of the Spirit of God, a life of *vital union with God through the Savior*. All those who, by the grace of God,

have received this new life are living *members of Christ's body*, and are therefore *one*. *Christ Himself is the center of our union.* We may still have different views and opinions on several minor questions of our religion, and may follow different *methods* of church policy and Christian work, as each one's *conscience* directs him, but yet we feel *we are one* by the Blood of Jesus, our only Savior and Mediator, and by His Spirit, who moves our hearts. We are like different battalions of *one* great army, fighting under *one* great captain (*i. e.* our common Savior and Master), for *one* great end—the proclamation and establishment of Christ's kingdom throughout the world. *In Christ we are one.*

Signed by

[Here follow the names of 102 missionaries representing every Protestaut missionary organization at work in the empire of China, or if any are omitted they do not occur to us. We are delighted to insert it in our first issue for 1899. We be brethren! Let us keep the covenant of salt. We are partakers of the the same Church.] J. T. G.

Plans for Cuba and Puerto Rico.

The committees appointed by the American Baptist Home Mission Society and the Home Mission Board of the Southern Baptist Convention, met in joint session, according to agreement, in Washington, D. C., on the 23d day of November, in the office of the President of Columbia University.

The principal matter for consideration by the conference was to determine the relations of the two bodies in prosecuting work in the islands of Cuba and Puerto Rico. After a full and frank discussion of the whole subject, the following preamble and resolution was unanimously agreed to:

Whereas, In the providence of God, Puerto Rico has become a part of the United States territory, and Cuba has been brought under our temporary military control, thus liberating these islands from the dominiou of Spain,

And, whereas, There is an urgent call for the vigorous prosecution of evangelical missionary work among the people on these islands,

Therefore, resolved, That in the opinion of this couference, held this 23d day of November, 1898, in the city of Washington, D. C., and representing two great home mission societies of American Baptists, North and South, with a constituency of two and one-half million communicants, it is expedient that the following division of territory should be adopted by the societies represented, viz., that the American Baptist Home Misson Society should prosecute its work in the Island of Puerto Rico and in the two eastern provinces of Cuba, while the Home Mission Board of the Southern Baptist Convention should prosecute its work in the remaining provinces of the Island of Cuba.

The adjustment of the relations of the bodies in their work in the Indian and Oklahoma territories was fully considered, resulting in the unanimous passage of the following resolution:

Resolved, That it is the sense of this conference that there should be harmony among the Baptist workers in the Indian Territory and Oklahoma, and we recommend that the secretary of the Home Mission Board and of the Home Mission Society be requested to visit these territories and seek a basis for such harmony, with authority to associate with themselves brethren from neighboring States as advisers.

[Signed.]

F. H. KERFOOT, Chairman.
S. Y. JAMESON, Secretary.

Sarah Geraldina Stock.

BY CHARLES A. FOX.

"Died in the holidays"—with few to linger
Round that sad spot where she made last brief stay—
So passed from earth unheard God's own brave singer
Who led the van of missious with her lay.

That clarion lay, so thrilling, deep, and tender,
Bright with the risen brightness of her Lord,
Roused the long-slumbering Church with swift surrender
To buckle on the Spirit's rescuing sword.

Large faith was hers, intensity of aim,
Sequestered piety of earlier time,
Deep adoration for one glorious Name,
A chastened passion for all lofty rhyme.

Then a low Voice caught her quick ear alone,
"Wilt thou go with this Man?"—and she was gone!

—*The Christian.*

Dr. Fairbairn as Haskell, Lecturer in India.

When Dr. J. H. Barrows projected the lectureship in India on the foundation afforded by the munificence of Mrs. Haskell, there was not a little misgiving as to whether the lectures were to be a sort of World's Religious Congress Extension. We pointed out at that time that anything of a conglomerate character could only result in mischief. The Christian churches have been gratified with the type set by Dr. Barrows' lectures in the initial course. They are pleased that so able, broad, and estimable a man as Dr. Fairbairn, of Mansfield College, has been chosen to deliver the second course of lectures on this foundation, and that he has consented to do so. With the spirit in which he conceives this task ought to be done, as set forth by himself in the following statement, all evangelical Christians must be gratified. This extract is the more important in that it shows the character of the new obligation which is imposed on us by the spread of the English language in other countries besides India. Dr. Fairbairn says:

We have our standards of judgment and the Hindus have theirs. To go and speak to another people on this basis, that the religion which created our civilization must be good simply because the civilization it created seems to me so excellent, would be to go on a mission that carries its own disaster within it. It will never do that the question of a universal religion should be argued simply from the standpoint of the West, for that which is universal can never be taken as the special concern or possession of any people. But then there is the other side that one feels not less. Missionaries that are through long generations accustomed to the people know the circumstances and the subject, and how difficult it is to one from afar to set himself in immediate relation with the needs of the educated Hindus. And yet they are educated by Western men, largely in a Western tongue, and according to Western thought.

The men who advocated for India a higher education by Englishmen acting on Western methods as a great preparation for evangelization forgot this—that the English tongue is used by men who are not Christians, as well as by men who are, and that the power to read English thoughts carried with it the power to read a philosophy, or a criticism, or a history that set the educated mind to the Christian religion in a more unfriendly attitude than any local tradition or inherited prejudice could do. That feeling involves a larger sense of our responsibility. We have not yet measured what it is. We lightly have taken into our hands the lives and destinies of more than 200,500,000 of human beings, and we commit the government to a few hundreds or a few thousands of our sons. We cannot take that large responsibility and feel that it is exhausted if we supply them with laws and magistrates and discipline, all tending to paralyze and dissolve their own ancient order, and then fail to put anything higher in its place. The responsibility of England for India is moral, spiritual, intellectual, political, and it ought to be above all transcendentally religious; and unless the interpretation be taken in that large sense, such a poor endeavor as that on which it is my destiny soon to enter would be an impertinence and in vain.

Foreigners and Property Rights in Japan.

Those who have followed the unfortunate controversy over the Dashisha, will be interested in learning something of the rights under the new treaty with Japan. It will be remembered that no foreigner, and no foreign corporation, could acquire title to property in Japan, and hence the American Board, as others, had to confide in the honor of Japanese whom they selected to take the title outright, there being no provision for its being held in trust for the foreign body. It is a monumental disgrace to the Japanese people that the

men were not true to their trust. Japanese themselves, in large numbers, have condemned the faithlessness of these honor (?) men.

It is well that we know what security we are to have under the new treaty. There is in Japan a "Society of Preparation for Mixt Residence." This society publishes a magazine with an unpronounceable long Japanese title, which sets forth that, according to the new Anglo-Japanese treaty, foreigners have a right to own buildings, to lease lands for residence or for commercial purposes, and to hold land as superficiaries. There are other rights to "immovables," not mentioned in the treaty, which are granted under ordinary Japanese law, but these may be withdrawn without the violation of the treaty. We summarize from the summary and translation of *The Japan Mail*.

Questions in Our Mail-bag.

Among the many practical questions that await answer come some curious ones. A correspondent writes for information about the "Caste of the Yellow Veil." Having never heard of such a class, we were about to answer that there was some mistake that occasioned the inquiry. We took the precaution, however, to inquire of Rev. J. W. Waugh, D.D., who has been connected with India for over a third of a century, and whose scholarship and wide and varied acquaintance with things in that country, places him among the foremost authorities thereon. Dr. Waugh says he never heard of such a thing, and supposes this must have been confounded with the class of persons who dress in the "yellow robe." He says: "You know many fakirs, jogis, sanyasis, and others wear yellow garments? The color yellow, or rather saffron color, is supposed to be a sign of holiness, and," he adds, "therefore befitting a Hindu priest, by way of *lucus a non lucendo*."

Another correspondent asks what missionary work is being done on the continent of Europe. The question in the form it comes to us is quite too comprehensive to admit of answer without writing an article. Mr. Eugene Stock's small volume, "Handbook for the Christian Traveler," is a sort of Murray's Guide to all places of evangelical work and worship. It can be ordered through Fleming H. Revell Company, 158 Fifth Avenue, who also publish the "Missionary Manual," which contains mention of all the work of American missionary societies on the continent of Europe. There is no complete understanding, however, of the evangelical forces of Europe, without a considerable acquaintance with what is known as "The Inner Mission" of Germany.

We are askt about the present political status in Korea. An answer to this involves some treatment of the entire "Far Eastern Question," and more extended presentation than this corner admits of. We will let the Mail-bag answer the Mail-bag, by a quotation from a correspondent in Korea. who says:

"We are in great perplexity here. An attempt to poison the king almost resulted fatally, and the conservatives have taken the occasion to try to overthrow the new laws and go back to the old heathen laws of torture, cruelty, and widespread ruin for any crime. Against them the Progressionists are making an heroic stand, but are making only little progress. I am convinced that Korea is slowly approaching a crisis in which the fate of constitutionalism, and with it the fate of the dynasty, will be decided. Pray for us and for our ten millions of parishioners."

A great many inquiries come to us about what missionary work is

being attempted in the Philippines. The answer is that the leading missionary societies of this country are endeavoring to find some practical plan, on the basis of comity, which will prevent waste of energy by several of them attempting the same sort of work in the same locality in the newly opened islands, Cuba, Porto Rico, the Carolines, and the Philippines. It will probably not be a hard and fast arrangement. Bishop McCabe, of the Methodist Episcopal Church, found a unique man on the Pacific Coast, and sent him to Manilla at his own charges. The Methodist Episcopal Missionary Society declares, however, that it has not establisht any mission in the Philippines. Bishop Thoburn, whose jurisdiction is "India and Malaysia," may extend his work from Borneo to the Philippines, as at least one of his missionaries has made translations of books preparatory to work in farther Malaysia; but as yet the church has done nothing officially for the Philippines, and if the assignment of the Philippines to the Presbyterians as their special obligation shall obtain, when Treaty rights open the way, it is probable that adjustment will be respected.

But there can be no monopoly in any of these fields. Some of this work will be preempted by those first on the field. The Madrid branch of the Bible Society is preparing a Tagali version of the Scriptures, which will be of avail to any missionaries among the four millions of natives who use that tongue. We learn that a Christian gentleman in Barcelona, Spain, by newspaper advertisements has offered New Testaments in Spanish, free, at his own house, and has under way, through persons thus brought in touch with him, translations of tracts into Tagali, Vizaya and Pampango, the three most widely-used tongues in the Philippines. Two of these translators were persons expelled from the Philippines as Liberals and Freemasons.

It will be seen, by reference to the resolutions on page 53, that two Baptist home missionary societies expect to work in Cuba and Porto Rico. The Foreign Christian Missionary Society has also taken steps toward opening work in Cuba. The American Bible Society has sent an agent, Mr. Hykes, to Manilla to prospect, and the Presbyterian Church (North) has already money in hand for the purpose of establishing a mission there. Plans of none of the societies have as yet been matured, however. We shall hope to keep our readers posted as to the progress and outlook.

Mrs. H. Grattan Guinness, Sr.

Mrs. H. Grattan Guinness, Sr., peacefully past away the morning of November 3, last, at the age of 67. Her life was in the truest sense a sacrifice in the service of Christ and the Gospel, and as such a sweet savor unto God. She gave herself—her whole time, her remarkable talents, her health and strength, her children, her husband, and her life, to the work of the Lord.

For the last thirty-eight years she was the devoted fellow-worker of her husband, first in evangelistic toils, and then in missionary undertakings. Altho prostrated by paralysis, the result of excessive labors, six years and nine months ago, she retained to the last her interest in the conduct of the East London Missionary Institute, and in the progress of Christian Missions in all lands. Her works remain as a witness for God, and her character will long be remembered as, in the estimation of those who knew her best, one of the most unselfish and noble which the riches of His grace ever brought to moral beauty and maturity. — *Life of Faith.*

IV.—EDITORIAL DEPARTMENT.

The New Year.

With the new year come new oppotunities for Christian life and service. We should learn from the past, work in the present, and look toward the future. During the coming year the editors hope to make the REVIEW of still greater value and interest to our readers. To this end a few changes will be made in the plan of the magazine to increase its unity, breadth, and usefulness.

The first department will contain articles of general interest on the progress and problems of the Kingdom. Careful plans have been made to secure timely and valuable articles from leading writers. Studies and symposiums will appear throughout the year.

The *Digest Department*, besides containing articles of especial importance from current magazines, will have a list of important articles of the month bearing on missions and mission lands.

The *International Department* will, of course, continue to be conducted by the associate editor, Dr. Gracey. The "Questions" will also continue to be answered in so far as our friends desire to make use of the opportunity thus afforded.

The *Editorial Department*, continuing under the control of the editor-in-chief, will be devoted to notes on current missionary topics.

A *Book Review Department* has been establisht, which will make note of books on missions and mission lands, and give more extensive reviews of important missionary publications received. This department will be carried on wholly for the sake of our readers, to keep them informed of the growth of missionary literature.

In the *General Intelligence Department* further unity will be sought by the combination of the "Extracts and Translations" with the other notes and clippings. Through our editorial correspondents and other sources of information fresh and forceful items of news are received from all parts of the world. Dr. Leonard's missionary nuggets have made this department a mine of wealth.

The *Field of Monthly Survey* will be omitted, but it will be the purpose of the editors to supply all the information it contained in other departments.

The Old Year.

The year 1898 has been a year of sensations in politics and in missions. There is scarcely a nation that has not been brought into prominence by critical questions or events of international importance. *Russia's czar* has astonisht the world by his "peace proposal" which, tho not likely to bear immediate fruit, has set many clear-headed statesmen to thinking. *Greeee* has well nigh sunk out of sight, but Crete has been freed from the Turk. *Italy* has been stirred by riots of the populace, but has again quieted down, for a time at least. The emperor of *Germany* has, by his sensational movements, attracted much attention and some severe criticism. Apparently he likes to keep Europe on the *qui vive* to know what he will be up to next. *France* has been stirred to her very foundations—if she has any—by the Dreyfus case and its accumulating scandals. *Spain*, poverty stricken and crusht by external and internal forces, awaits some reformer in politics and religion to rescue her from the slough of despond and inspire her with new life and hope growing out of truth and righteousness. *England*, by her campaign in Africa, has opened up a vast territory to civili-

zation and Christianity. This is one of the few places in Africa where the soldier has preceded the missionary.

The *United States* has come prominently before the nations as a naval power of unexpected strength. Expansion—territorial and missionary—is the great topic of discussion. The Anglo-American Alliance scheme finds much favor on both sides of the Atlantic, but has not been productive of more than some speeches and one or two alliance organizations. The Negro Problem has been forced upon our attention by race riots in the South. The Indian Problem also demands attention, and presents an opportunity for the government to show more clearly their ability to deal satisfactorily with a subject race. The Mormon problem is also coming to the front, and calls for prompt action on the part of the nation to prevent the seating of polygamists in Congress, and to establish uniform marriage laws throughout the country.

Spanish America comes in for a share of attention through the Nicaragua and Panama Canal schemes, the formation and dissolution of the Central American Republic, and the various political complications of the South American states.

Asia seems likely to be the great theater for the enactment of most striking scenes in the world's drama for the next few years. *Japan* is rising to be one of the world powers. In *China* reform movements have been temporarily superseded by petticoat government, while England, France, Germany, and Russia vie with each other to see which will secure the most concessions, and keep the others in the background. Forward missionary movements in the Flowery Kingdom, however, give hope of real progress. *Korea* is well nigh a nonentity politically, but is a rich harvest-field for missions, and possesses many promising signs of future power. The Trans-Siberian railway will open up Central Asia to commerce, and, it is hoped, to the Gospel. *Tibet* has already been entered by the missionary, and tracts are being scattered through that frigid table-land. *India* is gradually recovering from the scourge of famine and plague, tho the latter has appeared in Calcutta and elsewhere, giving good cause for alarm. Famine relief work has opened new opportunities for the Gospel, and prayer and spiritual power more than ever mark the life and work of the missionaries. *Armenia* has been gradually recovering from her terrible tragedies of 1895–7, and the sympathy and fidelity of the missionaries in the sore time of trial is bearing fruit in growing interest and numbers of converts.

Africa has been notable during the year for the British conquest on the Nile, the massacres in Sierra Leone, the hunger for the Word of God in Uganda, the opening of the Kongo railway, and the political movements in Cape Colony and the vicinity.

One distinguising feature of the year has been the markt way in which the *Islands of the Sea* have been brought into prominence. Hawaii, two chief islands of the West Indies, the Philippines, and one of the Ladrones have come under the control of the United States. This will open wide doors for missionary effort, and involve grave problems, both political and religious.

Even such a hurried résumé of the chief events of the past year indicates the close connection between politics and missions. Every war and rumor of war, every reform and attempt at reform, every famine, massacre, riot, and earth-

quake has a bearing upon the missionary outlook. Moreover the purpose of God for the nations is wrought out in political as well as in missionary movements, and all cowork for the final consummation of the Divine plan.

The Crisis in France.

We publish in the Digest Department a brief, but comprehensive résumé of the Dreyfus affair, since this is likely to rank among the *causes célèbres* of history. Without any conscious bias of prejudice against the French people, there are manifest in this whole matter several features not at all hopeful or desirable for France. The Anti-Semitic spirit, the domination of a military class in which the clerical is so strangely prominent, and the apparent determination to maintain the prestige of the army at all costs, are not the characteristics that befit a great nation. But, worse than all these, there is apparent an *indifference to truth and justice*, if not a conspiracy of falsehood and injustice, which seems to imply a sapping of the foundations of all national, if not of all private, virtue.

There are so many beautiful traits in the French people that one can not but ask whether there be not some radical evil which is eating at the very vitals of the nation, and whether it is not *clericalism*, which Gambetta so long since declared to be THE FOE OF FRANCE? A religion which makes it not only pardonable, but justifiable, to lie and deceive, whenever, in the opinion of the liar, good ends are to be so accomplisht, undermines all truth, which is the corner-stone of character.

At this same time Mr. Walsh's "Secret History of the Oxford Movement" is exposing the corruption in the Ritualistic party in the Anglican Church. We have seen no such exposé anywhere. With amazing boldness, particularity, and documentary accuracy Mr. Walsh has let in the light upon the whole Romanizing scheme in the Church of England. He has quoted from the leaders of the movement not only falsehoods, but justifications of them. In one case the advice is given, "If you make up your mind that a lie is necessary, then *lie like a trooper.*"

He who looks at the evils that thus find root, even in Christian nations, may well ask whether, if these things go on, we shall not need missionaries to proclaim the Gospel in London and New York, full as much as in Hong Kong and Calcutta? France, with her Clericalism, Germany, with her Nihilism and Socialism and Rationalism, England, with her Ritualism, America with her Materialism —such Christian lands as these may well ask whether there is not some need at home of a purer Gospel; or, rather, of more living of the pure Gospel? What but a nearer drawing together of disciples, a more fervent spirit of prayer —a closer fellowship with God—can preserve the body politic from decay and rottenness?

F. B. Meyer's Visit to India.

Our Associate Editor, Rev. F. B. Meyer, of London, has already started on a visit to India. He purposes to hold meetings for the "Deepening of Spiritual Life" in many of the larger cities. His proposed itinerary is as follows:

Poona	Dec. 24—28.
Bombay	Dec. 28—Jan. 2.
Lahore	Jan. 5—8.
Agra	Jan. 10—12.
Lucknow	Jan. 13—15.
Allahabad	Jan. 18—20.
Calcutta	Jan. 22—28.
Rangoon, Burma	Feb. 1—4.
Madras	Feb. 9—16.
Bangalore	Feb. 17—20.
Madura	Feb. 22—25.
Palamcottah	Feb. 25—28.
Colombo, Ceylon	March 2.

This tour will doubtless be the

means of a great blessing to the missionaries, native Christians, and English speaking people of India. We hope to publish occasional letters from Mr. Meyer, which will be of interest to our readers, and enable them to keep in closer touch with his work. We ask in his behalf, and in behalf of India, the united prayers of God's people for a rich blessing to attend our brother's ministrations.

Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me, that my ministration may be acceptable to the saints; that I may come (return) unto you in joy through the will of God."

The Week of Prayer.

Agreemcnt in prayer, both in time and topic, has ever been attended by God's blessing. The Evangelical Alliance suggests the following topics for the first week of the new year:

Sunday: "Christian Unity."—Jno. 17: 23; Monday: "Prayerful Confession"; Tuesday: "The Church Universal"; Wednesday: "Nations and their Rulers"; Thursday: "Foreign Missions"; Friday: "Home Missions"; Saturday: "Families and Schools"; Sunday: "Power of United Effort."—Lev. 26: 8.

Dr. Hamlin and Robert College.

December 3, 1898, was the sixtieth anniversary of the departure of our esteemed friend and correspondent, the venerable and honored Dr. Cyrus Hamlin, from America to the land of the Turk. At that time a revered father in the ministry said to him: "You go to a land of destructive epidemic. Your life will be short, let it be earnest." Dr. Hamlin is now past eighty. His life has not been short, but it has been earnest. The vigor of his intellect and fervor of his heart are still manifest in his writings on the present crisis in Turkey. That land will ever reap the fruits of his consecrated service. Robert College, of which he was the founder and first president, stands as a lasting memorial of his labors. It is now in its thirty-sixth year, and has enrolled 250 students, including 88 Greeks, 87 Armenians, 49 Bulgarians, and 10 Turks, besides Americans and English, Jews, Austrians, Syrians, and others. The outlook for the college is brighter than ever before, and its influence is felt far and wide.

We take this opportunity to thank those of our friends who have kindly replied to the editor's questions, and thereby have assisted us in coming into closer touch with the various classes of our constituents through selected representatives. The replies have been most gratifying and helpful, and while it will be impossible to act upon all the suggestions made, some advance steps will be taken in the line of the consensus of opinions exprest.

A Word of Apology.

The publishers wish us to express their sincere regret for the unfortunate clerical error whereby some subscribers to the REVIEW, whose subscriptions have only just expired, received an urgent request for "immediate payment." This request was intended only for those whose subscriptions have been outstanding for several years, and who have paid no attention to repeated requests for settlement. It is impossible to ascertain to whom these recent notices were thus erroneously sent, but to all such a most sincere apology is tendered.

Donations Acknowledged.

No. 128.	Armenian Orphans.....	$1.00
" "	Bibles for the Army and Navy	4.00
No. 129.	Ramabai's Widows, India.....	.50
No. 130.	" " "	2.00
" "	Chinese Blind.....	1.50
" "	McAuley Mission, N. Y.....	2.25

V.—RECENT BOOKS ON MISSIONS AND MISSION LANDS.

MISSIONARY TRAVELS.

MISSIONS AND POLITICS IN ASIA. By Robert E. Speer. 12mo, 271 pp. Fleming H. Revell Co. $1.00.

To be an intelligent student of missions one must be a student of politics as well, and, *vice versa*, to understand political conditions and prospects, some knowledge of missionary work is absolutely necessary. This interrelation of missions and politics is clearly set forth in Mr. Speer's Princeton lectures, which consist of "Studies of the Spirit of Eastern Peoples, The Present Making of History in Asia, and the Part Therein of Christian Missions." These lectures were suggested by studies and observations in Asiatic countries (1896–1897). They show wide reading and keen insight into the conditions, problems, and prospects of Asiatic nations. The book is almost equally valuable as a study of politics and of missions. The spirit of the treatment is revealed in Mr. Speer's words in the opening lectures.

> I believe in the Lord, the living, the powerful, in whose hand our life is, and by whom the courses of men and of nations are shaped, as in the East the water brooks are turned by the husbandman whithersoever he will. And I wish to trace briefly the play of the forces that are now working out in Asia the designs of God.

The chapters treat of Persia, Southern Asia (Arabia, India, and Indo-China), China, Japan, and Korea. Each is crowded full of information, and is clear-cut and interesting. The book, while treating of present conditions, is by no means of transitory importance. We can not too strongly urge its careful perusal by all students of missions and of politics.

FELLOW TRAVELERS. By Rev. Francis E. Clark, D.D. 8vo, 288 pp. Illustrated. Fleming H. Revell Co. $1.25.

Visitations of the African and Asiatic mission fields, by officers of mission boards and others, have been numerous within the past few years, and have been most beneficial to the work of missions, both at home and abroad. These tours have also been productive of some valuable and interesting missionary literature. Dr. Clark visited the fields as president of the World's Christian Endeavor Union, and in this volume gives us an account of his "journey in three continents, with impressions of men, things, and events." Dr. Clark's "men" include F. B. Meyer, Vivekananda, President Kruger, and Andrew Murray. Among other "things," he writes of Swiss mountains, German universities, Italian cities, Egyptian pyramids, Hindu temples, mission schools, etc. The "events" consist of travels, Christian Endeavor conventions, and incidents of various kinds, all of which are told in an exceedingly entertaining and suggestive way.

MISSIONARY STUDIES.

MISSIONARY EXPANSION SINCE THE REFORMATION.* Rev. J. A. Graham, M.A. 8vo. 246 pp. 145 illustrations and 8 maps. Fleming H. Revell Co. $1.25.

In our *Digest Department* we have quoted a chapter from Mr. Graham's valuable history of Protestant Foreign Missions. The book is exceedingly rich in facts, carefully selected, and systematically arranged. A study of medical missions and colonial expansion is followed by chapters on The Hindus and their Neighbors, Buddhist Lands, The Dark Continent, Islam, The Southern Isles, and The New World. The maps are helpful but too indistinct to be thoroughly satisfactory. The chapters are suggestive, and there is a good index.

* The same book is publisht by R. and R. Clark, Edinburgh, Scotland, under the title of "Missionary Expansion of Reformed Churches."

This would be a good text-book for the general study of missions.

Apostolic and Modern Missions. Rev. Chalmers Martin, M.A. 12mo. 235 pp. Fleming H. Revell Co. $1.00.

This volume of Princeton Lectures is by one who has devoted himself to the practise of missions, as well as to their theory, having spent several years as a missionary in Siam. Mr. Martin thoughtfully compares the principles, problems, methods, and results of apostolic missions with those of the present day, and the comparison is most suggestive and helpful. His criticisms of the Student Volunteer watchword seem to us to show that he does not grasp the true significance of it. He and the leaders of the Volunteer Movement are really at one in their view of the true aim and motive of missions.

Christianity and the Progress of Man, as Illustrated by Modern Missions. Prof. W. Douglas Mackenzie. 8vo. 250 pp. Fleming H. Revell Co. $1.25.

The end of the first century of modern missions is very properly the time for a retrospective glance, to note the progress made, the lessons to be learned, and the steps to be taken. Many valuable histories and studies have been the outcome of this retrospection. Prof. Mackenzie's volume is one of them. Its object is to show that Christianity is the only religion that is inherently capable of becoming universal. This is proved by what has already been accomplisht by Christian missions in comparison with the practical influence of other religions. The chapters deal with The Universalism of Christianity; The Missionary as a Pioneer, and as a Translator, Educator, Civilizor, Savior, etc.; and Christianity and the Progress of Man. The book, while not as interesting to the general reader as might be expected from the nature of the subject, is nevertheless a good condenst statement of the claims and power of the Christian religion.

The First Hundred Years of Modern Missions. Rev. J. S. Ross, D.D. 8vo. 94 pp Paper. William Briggs, Toronto. 10 cents. 1898.

This is an excellent little historical and statistical missionary pamphlet—the best we have seen. It gives, in outline, the missionary chronology of the century, and valuable statistical information about all the mission fields of the world, besides much intelligence as to woman's work, medical missions, Bible work, etc. The pamphlet is largely compiled from the Missionary Review; it is therefore reliable!

Missionary Methods for Missionary Committees. David Park. 18mo, 76 pp., with diagrams and charts. Fleming H. Revell Co. 25 cents.

Here is a book filled with practical suggestions for the study of missions and the successful conduct of missionary meetings. It is especially designed for the use of missionary committees of Christian Endeavor societies, and the value of its hints have already been proved by practical application. This is a good companion book to Mr. Adams' "The Missionary Pastor," and is well supplemented by the one above mentioned.

One Hundred Years. The short history of the Church Missionary Society, (London). Eugene Stock. 8vo, 188 pp. 1 shilling.

The secretary of the C. M. S. here gives us a foretaste of his larger history of this magnificent society, which is soon to celebrate its centenary anniversary. The book is full of significant, magnificent facts and makes us wish not to miss the lessons and inspiration to be gathered from the larger history, which will contain about one hundred chapters.

KOREA AND KOREANS.

Korean Sketches. Rev. James S. Gale, B. A. 12mo, 256 pp. Illustrated. Fleming H. Revell Co. $1.00.

This is a charming book. For insight into native character, and for graphic description of men and things it ranks with Smith's "Chinese Characteristics." There

is not a dull page in the whole book. It is full of humor, while occasional pathetic touches stir the sympathies. Mr. Gale's descriptions of commonplace events are scarcely less interesting than his narrative of adventures. Tho not distinctively a missionary book, it is written by a missionary who saw men and things from a sympathetic Christian standpoint, and we know of no better book with which to awaken an interest in Korea and the Koreans.

EVERY-DAY LIFE IN KOREA. By Rev. Daniel L. Gifford. 12mo, 231 pp. Illustrated. Map. Fleming H. Revell Co. $1.25.

This is more distinctly a missionary book, tho perhaps less interesting, than the one above mentioned. Mr. Gifford has been for eight years a missionary in Korea, and in this "collection of studies and stories" presents in compact form some of the results of his investigations and observations. He gives a description of the land, the people, their customs, and religions, the rise and progress of Christian missions, and various well-told incidents of adventure and missionary work. Whatever may have been said a year ago there is now no dearth of good literature on Korea.

PERSIA AND TURKEY.

PERSIAN WOMEN. By Rev. Isaac M. Yonan. Illustrated. 12mo. 236 pp. Cumberland Presbyterian Publishing House. $1.00.

This volume owes much of its interest to the fact that it is from the pen of a native Persian. The author has treated his subject with much fairness, and even when speaking of his own people, the Nestorians, he is not led by race-pride to warp the truth or cover up disagreeable facts. His use of the English language is also, for a foreigner, unusually smooth and vivacious. His pen-pictures, therefore, of woman's life in Persia, from the cradle to the grave, is interesting, as well as in the main accurate and instructive.

The first chapter of the book is of value only as it shows us that even a Persian poet has his dreams of what true love between man and woman may be; and that in no country of the world, it is safe to say, is there such an abyss between the fancies of the poet and the actual conditions of life. Real life for the Persian woman is wholly unromantic, even pitiable, as every page of the book reveals. It makes us appreciate more fully the debt which women in Christian lands owe to the Gospel.

The author, who himself owes much to the work of the American missionaries, shows a deep and sincere appreciation of their labors.

IMPRESSIONS OF TURKEY. By Wm. Ramsay, LL.D. 8vo. 296 pp. G. P. Putnam & Son. $1.75.

In this interesting book Prof. Ramsay's commendation of the work of American missionaries is especially valuable, not only because he is an intelligent and independent observer, but because he was, before visiting the domain of the sultan, somewhat prejudiced against it. His observations extended over twelve years, including five years of continuous residence. Of the work in general of American missionaries he says:

Beginning with a prejudice against their work, I was driven by the force of facts and experience to the opinion that the mission has been the strongest, as well as the most beneficent, influence in causing the movement toward civilization, which has been perceptible in varying degrees among all the people of Turkey, but which has been zealously opposed and almost arrested by the present sultan with the support of the six European powers.

Furthermore Prof. Ramsay testifies that the mission has "studiously and consistently been non-political, and has zealously incul-

cated the doctrine of non-resistance and obedience to the existing government."

He maintains that "American official influence can be great in Turkey only when it is exerted on the side of freedom and in maintenance of the rights of the existing American enterprises; but for a time it has been directed toward the other side, and consequently it has been null."

Missionary Bibliography for 1898.*

GENERAL.

Missions and Politics in Asia, by Robert E. Speer.
Christianity and the Progress of Man, as Illustrated by Modern Missions, by W. Douglas MacKenzie.
Missionary Expansion Since the Reformation, by Rev. J. A. Graham.
Missionaries at Work, by the author of "Candidates in Waiting."
Apostolic and Modern Missions, by Rev. Chalmers Martin.
Missionary Methods for Missionary Committees, by David Parks.
Fellow Travelers, by Francis E. Clark, D.D.
A World Pilgrimage, by John Henry Barrows.
The Student Missionary Appeal, S. V. M.
One Hundred Years of C. M. S., by Eugene Stock.
First Hundred Years of Modern Missions, by Rev. J. S. Ross, D.D.
The Twentieth Century City, by Rev. Josiah Strong, D.D.
Tell Them, by Geo. D. Dowkontt, M.D.
Eminent Missionary Women, by Mrs. J. T. Gracey.
A Century of Missionary Martyrs, by Rev. J. S. Harris.

AFRICA.

Africa Waiting, by Douglass M. Thornton.
Africa, Its Partition and Its Future, by Henry M. Stanley and others.
Africa in the Nineteenth Century, by E. Sanderson.
Health in Africa, by D. Kerr Cross, M. B. C. M., F. R. G. S.
A Life for Africa, by Ellen C. Parsons.
Pilkington of Uganda, by C. F. Harford-Battersby.
The American Mission in Egypt, 1854 to 1896, by Andrew Watson, D. D.
Egypt in 1898, by G. W. Stevens.
Impressions of South Africa, by James Bryce.
Hausaland, by Rev. C. H. Robinson, M.A.
Mission Work in Sierra Leone, West Africa, by Rev. J. S. Mills, D.D.
Nine Years at the Gold Coast, by Rev. Dennis Kemp.

AMERICA AND THE WEST INDIES.

Alaska: Its Neglected Past, Its Brilliant Future, by Bushrod Washington James.
The Rainbow's End: Alaska, by Alice Palmer Henderson.
Alaska, by A. P. Swineford.
The Negro and the White Man, by Bishop W. J. Gaines, D. D.
The Awakening of a Nation: Mexico of To-day, by Chas. F. Lummis.
Cuba and Porto Rico, by Robert T. Hill.
Island of Cuba, by Prof. Ramsay.
South America, by Hezekiah Butterworth.
British Guiana, by Rev. L. Crookall.

CHINA AND TIBET.

History of China, by J. McGowan.
China in Transformation, by Archibald R. Colquhoun.
In the Forbidden Land, by A. Henry Savage Landor.

PAPAL EUROPE.

France (Political and Social), by J. C. Bodley.
Modern France, 1789–1895, by André Lebon.
Italy and the Italians, by George B. Taylor.
A Short History of the Italian Waldenses, by Sophia V. Bompiani.
Spain in the Nineteenth Century, by Elizabeth Wormely Latimer.

INDIA.

A Library History of India, by R. W. Frazer, LL.B.
India, The Horror Stricken Empire, by George Lambert.
Behind the Pardah, by Irene H. Barnes.

ISLANDS OF THE SEA.

The Philippine Islands and Their People, by Dean C. Worcester.
Yesterday in the Philippines by Joseph Earle Stevens.
Autobiography of John G. Paton. III.
Australia and the Islands of the Sea, by Eva M. C. Kellogg.
With South Sea Folk, by Miss E. Theodora Crosby.

JAPAN AND KOREA.

History of Protestant Missions in Japan, by Pastor H. Ritter, Ph.D.
Korea and Her Neighbors, by Isabella Bird Bishop.
Korean Sketches by James S. Gale.
Every Day Life in Korea, by Rev. Daniel L. Gifford.

PERSIA AND TURKEY.

Persian Women: A Sketch, by Rev. Isaac Malek Yonan.
Through Armenia on Horseback, by Geo. H. Hepworth.
Impressions of Turkey, by Wm. Ramsay, LL.D.
Turk and the Land of Haig, by Antranig Azhderian.

* Further information in regard to these books may be obtained by writing to Funk & Wagnall Co, 30 Lafayette Place, N. Y.

Books Received

ITALY AND THE ITALIANS. By George B. Taylor, D.D. Illustrated. 12mo, 449 pages. $2.00. American Baptist Publication Society, Philanelphia.

EMINENT MISSIONARY WOMEN By Mrs. J. T. Gracey. Illustrated. 8vo, 216. pp. Eaton & Mains, New York. 85c.

WITH SOUTH SEA FOLK. By Miss E. Theodora Crosby. Illustrated. 12mo, 208 pp. Pilgrim Press, Boston. $1 00.

WITH ONE ACCORD; or, Prayer Book in the Mission Field. Illustrated. 8vo, 136 pp. Church Missionary Society, London. 2s.

THE PENNY MAN AND HIS FRIENDS. By Eleanor F. Fox. Illustrated. 8vo, 112 pp. Church Missionary Society. 1s. 6d.

A MEMORIAL OF A TRUE LIFE. A Biography of Hugh Beaver. By Robert E Speer. 12mo, 308 pp. Fleming H Revell Co. $1.00.

THE MASTER'S BLESSEDS. A Devotional Study of the Beatitudes. By J. R. Miller, D.D. Decorated. 12mo, 182 pp. Fleming H. Revell Co. $1.00.

VII.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D. TRANSLATIONS BY REV. C. C. STARBUCK.

THE KINGDOM.

THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD, AS THE WATERS COVER THE SEA.—ISAIAH XI: 9.

—Some one says, in reference to the great lack of self-denial in our day, that some who "*teach beautifully, live luxuriously.*" Must we not live simply and self-denyingly, if we would *teach* as only the life can?

—The time to consecrate your purse is when you have a little one. If you wait till it is big and fat you will never do it. And if you fail to consecrate that, you will miss one of the richest blessings of your life. The man or woman who has learned to give has entered upon a path of ever-widening pleasure.—*Rev. A. W. Spooner.*

—That the tide of missionary zeal is rising is attested by the fact that during the last eight years 809 names have been added to the roll of missionaries sent out by the Church Missionary Society, of which 119 were added during the year ending May last.

—Here is proof that the devil's agents are active in pushing *his* "missionary business." At a recent meeting of the Liquor League of Ohio one of the officers delivered an address, from which the following is an extract:

The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created our counters will be empty, as will be our coffers. After men have grown and their habits are formed they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys; and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after the appetite has been formed. Above all things create appetite!

—Bishop Patteson said that "every missionary should be a carpenter, a mason, a butcher, and a good deal of a cook." He might easily have expanded the list by adding a doctor, a dentist, an oculist, a veterinary surgeon, an architect, a printer, a bookkeeper. We could at a moment's notice ring up missionaries who have to turn their hand to most if not all of these professions at some time or other. The last reminds us how useful it would be to missionaries under orders for India, at least, to get a few lessons from an expert in bookkeeping before starting.—*Indian Witness.*

—Rev. Henry Blodgett of China thinks that any who deem themselves called to a missionary career ought not to be disheartened and give up because the society of their denomination is lacking in funds needed to send them. They should be importunate, and ingenious as well. Should go to wealthy friends and plead their case. Should offer themselves to the churches in their vicinity, to the Christian Alliance, or China Inland Mission. If one way is blockt, they should devise another, like Grant at Vicksburg and in the Wilderness.

—In an article on Self-support by the Rev. John McLaurin in the *Baptist Missionary Review* (India), the following statements are made regarding the people of India, which form a strong argument for industrial missions. He says:

They are semi-slaves, and can not well be anything else. It is

almost impossible for them to get land, and if they do get some, few of them have either the genius, the experience, or the means to utilize it. The few trades these people did know are being cut away by machine-made importations from other lands, The mills of Britain and the United States take the food out of the mouths of our Christians. The rapidity with which these changes take place makes it almost impossible for even the alert Brahman to adjust himself to the evershifting kaleidoscope of trade requirements. India is in a state of flux without a parallel in the world's history. Britain has produced more changes in this country than Rome did in the world during all her centuries. The religion, the civilization, the education, the moral outlook which we give our people forces them out of the old environment in which a semi-contented state of existence was possible into one in which existence is not tolerable. They are being crusht between the nether millstone of custom, caste, and tradition, and the upper stone of the holy and pure principles of the religion of Jesus. We must help them in their difficulties. We have stript them of their old rags; we must help them to clothe themselves. We must help them to create conditions in which material, moral, and spiritual growth is possible. Tho God did not carry Israel to Canaan in chariots of fire, yet he fed them forty years in the desert, their raiment waxt not old, neither did their feet swell.

—Few things indicate more clearly the great change that has taken place in what may be called the accessories of mission work than the methods used constantly by missionaries in securing the attention and interest of the people. An article in the *Baptist Missionary Review*, by the Rev. L. W. Cronkhite, of Burma, gives a very vivid idea of this change. He shows how his typewriter has attracted many who would otherwise be hostile, and how he can often tide over a difficult pause by the ticking of its keys. The music box he values very highly, and a gramophone still more; a magnet with its iron filings helps to illustrate the earth; telescopes and microscopes are not so valuable, requiring more careful use, but the magic lantern is one of the most effective means of instruction as well as entertainment, with its views of real scenes and places about them, and an occasional picture of some revered pastor or evangelist, all leading up to illustrations of the life of Christ. Parallel, tho, with these are illustrations that help to overthrow old superstitions and give instruction in natural history, geology, etc. All these lead to a museum, with an illustration of the world and of its creation and development. So he goes through the list of means, all of which are useful as byways, none, however, taking the place of the deep spiritual instruction, and more often thrown aside entirely than used.—*Independent.*

—Of the Zionist movement among the Jews, says the *Free Church of Scotland Monthly*: "They had a year ago 42 associations in Austria-Hungary, now they have 250; 23 in Russia, now 373; 27 in Rumania, now 127; 14 in Great Britain, now 26; 10 in America, now 60, and including 26 groups in New York and 8 in Chicago. Formerly there were no associations in Germany, now there are 25; none in France, now there are 3; none in Italy, now there are 12; none in Switzerland, now there are 6. Belgium, Denmark, Greece, Servia, Bulgaria, Turkey, Egypt, and Transvaal are represented also."

—Missionary preaching can only be successful when it follows the same course as that of the first witness. It cannot result in the earnest preaching of repentance save on the ground of the great *saving facts*. Therefore the simple narration of the great histories of God's doings, in which the saving facts

are presented to us, must be the principal object of missionary preaching. The facts of the life of Jesus, of His meritorious death, of His resurrection and His ascension, must, with God's messenger, stand objectively beyond all doubt. If, in the so-called modern theology, there is anything dangerous for the missionary work, it is that spiritualistic touch, which calls in question the objective actuality of the Biblical histories.—Bishop CHAS. BUCHNER (Moravian) in *Allgemeine Missions Zeitschrift.—C. C. S.*

—One of the surest signs of the victory of Christianity in the human heart, is the smile of which the hymn says:

> He that can smile at death
> On him rests Heaven's own smile.

Heathen and freethinkers can do many things; but they cannot "smile on *death*." That only he can do whose heart "Heaven's smile" in Christ Jesus has reacht. But on the brown cheeks of the men of Rarotonga also appeared this smile.

Mr. Pitman, for instance, tells of a family where first the wife and children died, but all in peace. Thus the husband and father was left alone. He also was sick unto death, and two sisters waited on him after his wife's death. One morning he woke and said, "I have just been before God's throne and seen something of His glory. I do not remain here long. To-day I shall be taken up." When church-time came, and his sisters wisht to stay at home to wait on him, he said, "Let one of you go to church to drink of the water of life." While the congregation were gathered in the worship of God, the sick man died with the words on his lips: "I am full of gladness." —*Dansk Missions Blad.—C. C. S.*

—A German scholar of the name of Luther, writing in the *Zeitshrift für Missionskunde*, an approving notice of a work by Licentiate Larsen, points out, following Larsen, how the age of natural science, in which we stand, finds the roots of its strength in Christianity. Before Christianity a sober apprehension of nature, an induction that should press restlessly forward, was impossible. The old religions, as well of the uncultivated as of the cultivated peoples, of the Greeks and Romans, made nature the object of adoration. They feared from a searching scientific investigation of nature a desecration of the divine, the ruin of faith. It was Christianity with its sharp monotheism which first divested nature of her divinity, and left her open to the widest and deepest exploration. It is true, the Medieval Church as yet comes short of this glory. She had other tasks to accomplish, and was, besides, dogmatically restrained. The relation of Christianity to natural science, however, was from the beginning determined in principle, and in the Reformation it forced its way through into actuation, ripening the brilliant results of free investigation. Moreover—this is Herr Luther's personal remark—Man, in Christianity and within the range of its development, has more and more learned to recognize himself as the focus of the world, and from the centre of his own personality, with its powers of thought and energies of will, has learned how to comprehend and control it.—*C. C. S.*

WOMAN'S WORK.

—The work of the American Board at Oorfa, in Central Turkey, is supervised by 2 women, Miss Shattuck and Miss Chambers. There is no male missionary at the station. The sad and yet glorious story of what was accomplisht at Oorfa during and subsequent to the massacres ought to be fresh in the

minds of our readers. At present Miss Chambers reports they have the care of 23 Armenian and Syrian schools, grading from the primary to the high school; 2 orphanages, 1 for girls and 1 for boys, numbering 55 and 72 inmates respectively, and industrial work affording aid to widows, besides the superintendence of 15 Bible women. This work, with teaching and the visiting of the pupils in their homes and attendance upon evangelical work, together with the care of the accounts, makes a severe demand upon these laborers. Miss Chambers may well say that it "makes more work than 2 women can possibly do, and do well."—*Congregational Work.*

—This is the conviction of Mrs. Isabella Bird Bishop:

From what I have learned—and learned often in conversation through an interpreter from the women themselves—it is evident that the Eastern woman believes in the advantage and morality of the customs which seclude her, in the religions which deny her any future, and in the infinite superiority and immortality of man. The woman in the East rules to an extraordinary extent, and influences her family world. She never delegates the training of her children to others, so far as I know. She stamps herself with all her prejudices, and superstitions, and darkness on her offspring. And she faces maternal responsibilities ungrudgingly, and from this ungrudging care of her offspring she doubtless acquires over them that influence which is so fatal to them throughout their lives. We often speak of the influence of prayer at a mother's knee. What, then, must be the influence of a mother on these children as they grow up, when her whole nature is steept in superstition and idolatry? She is the unseen and often unsuspected power which, it is possible, does more than all else in the East to secure the absolute continuity of the false religions of the East and tradition and custom. And to bring down, or rather raise up, the influence of women in the East is surely a task worthy of women in the Christian Church at home, and all the more so as it can be only accomplisht by women.

—Four large missions in Burma are now in charge of women. This is not because the women desire the great responsibilities. They are all calling for relief from the too heavy burdens. But the Baptist Missionary Union has not the funds to send the men needed. These important fields are Maubin, now under the sole care of Miss Carrie E. Putnam; Tharrawaddy, in charge of Miss Sarah J. Higby, while Miss Zillah A. Bunn has the double responsibilities of the Zigon and Prome Burman work, aided only by Mrs. C. H. R. Ewell, who is a Pwo Karen missionary.

—The gift of the Folts Mission Institute at Herkimer, N. Y., to the Woman's Foreign Missionary Society, is a notable acquisition. It is a missionary training school with a good faculty, and its business affairs are managed by a board of directors. The main building is of brick, and cost $50,000. There is also a dormitory. Mrs. Folts, who is dead, gave her life to missionary work, and refused many luxuries in order to build the institute. In accordance with her exprest wishes, the presentation of the institute to the society was made by her husband, Mr. Geo. P. Folts. Among the students at the institute is Miss Li Bi Cu, of China, who is expecting to return to her people as a medical missionary. She came to America a year ago, is a bright young woman of eighteen years of age, and a very good student. Her father is the Rev. Li Tiong Chui, a presiding elder of Hinghua conference. Miss Li's missionary addresses are much appreciated as she visits the various Epworth leagues, Sunday-schools,

and conventions of this country.—*Northern Advocate.*

—The Woman's Foreign Missionary society of the M. E. Church has again eclipst its record. At the executive board meeting in Indianapolis the reports showed the largest sum ever collected in a single year—$327,614, or a gain of $13,676 over last year.

—The Congregational women are able to report as received during the year by the parent branch of this mission board, $134,445. Of this amount, $103,864 is in contributions from the living, a loss of $3,152 as compared with the receipts from contributions of the preceding year. But a gain in legacies produced a total gain of $4,875.

YOUNG PEOPLE.

—A recent issue of *Men* gave a supplementary list of 23 gifts of over $10,000 each to Y. M. C. A. building enterprises. Of these one was of $60,000, one $45,000, two $35,000, three $20,000, three of $15,000, etc.

—J. Campbell White says in *Foreign Mail*, the organ of the International Committee of the Y. M. C. A.: "I am afraid of making exaggerated statements, but the following I believe may be made without any fear of there being too strong.

1. Calcutta has the largest number of college students of any city in the world.
2. The college Y. M. C. A. of Calcutta has the most valuable college association property in the world.
3. The college association in Calcutta has by far the largest regular attendance of non-Christian students at its Gospel meetings, of any association in the world.
4. The students at college in Calcutta represent a greater population than the students of any other city in the world.

Reckoning students and ex-students he finds 30,000 in the city. Quoting further: "We conduct 6 evangelistic meetings each week, in addition to various other meetings for prayer, Bible study, etc. We have at times as many as 500 non-Christian students at a single evangelistic meeting, but as a rule the average weekly attendance is something over 600. Certainly nowhere else within my knowledge are anything like so many non-Christian students being gathered for regular evangelistic meetings. And this is true in spite of the fact that we are only beginning to work the field."

—This ringing message from Dr. Schell, Secretary of the Epworth League, explains itself:

To the Missionary Secretaries:—I propose that the Epworth League shall celebrate its tenth anniversary by raising $100,000 to open missions in Cuba, Puerto Rico, and the Philippines, and such other fields as the General Committee may determine. The young people are ripe for it, but the Epworth League constitution seems to be in the way. Now here is a plan by which it may be done and the constitutional limitations upon the League still be observed. Why would not the Missionary Committee be willing to authorize a special gift on the part of the church in such amount and for such a purpose as they may deem wise, and fix upon Sunday, May 14, 1899, the tenth anniversary of the Epworth League organization, as the day for receiving the special offering? The Epworth League anniversary program could easily be made to conform to the plan, and the money I verily believe would be in hand on the Monday morning following.

—Tho the missionary library campaign, inaugurated by Willis W. Cooper some six months ago, is still going on, the present writing offers opportunity to state some of the results of that important work. It may be summarized as follows: 100 student campaigners have visited 1,000 Methodist churches and

Epworth League chapters; they have spoken to 100,000 members on the subject of missions; have organized 600 missionary committees; established 300 classes for missionary study; pledged 15,000 members to systematic contributions to missions, and introduced 500 sets, (8,000 volumes) of the missionary library. A second edition of the library is now on the presses, 150 sets of which have been ordered in advance. The whole movement has been absolutely self-sustaining. The revival of missionary interest occasioned by it is unmistakable, and the educational features of the plan point the way for a larger and more prolonged campaign of missionary education. — *Epworth League.*

—The Tenth Legion of the United Society of the Christian Endeavor is an enrolment of all Christians that make it a practise, in return for God's goodness to them, to give to his work one-tenth of their income. The enrolment has past the 12,000 mark.

—The Comrades of the Quiet Hour of the same society also has a membership of about 2,000. This is its covenant:

Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God.

AMERICA.

United States.—William H. Seward's prophecy, fifty years ago, that the Pacific Ocean, its shores, its islands, and the vast regions beyond, will become the chief theater of events, has been fulfilled. In the coming years our missionary influence will more and more lie westward from our Pacific coast, between which and the shores that extend from Siberia to Siam, the great moral conquest of the world must be waged.— *Church at Home and Abroad.*

—Wide—aye, wide the work of the Church should be. Expansion is in the air for us Americans now. If we fall into line at its bugle blast it will be, some may claim, to our risk and harm; for that it is an unwonted call, an out-of-the-way call, an unfit call for such as we are. Be that as it may, the logic of events is a force not to be counted out, and it may make the sounding of bugle-calls and the rolling forward of chariot wheels of destiny things that we can not stop if we would. All who think are startled and sobered and awed at the responsibilities devolved upon the nation. Now, if the things we are looking at as citizens are wide and far and deep, how shall we bear it if the Church is unheeding, and shrinks, and cowers, and draws back, and lies down? — *Bishop Tuttle.*

—As sincerely as I believe in industrial education "as a means to an end," as a means of assisting the negroes of the South to work out their own destiny, despite oppressive conditions and environment, do I believe that Cuba and Puerto Rico can be rescued from ignorance and poverty and made valuable by the education of the masses of the people of those countries, who are mostly negroes and mulattoes, if successfully introduced by competent and conscientious persons. Just as we are doing at the Tuskegee Normal and Industrial Institute, educating promising young men and women to go out and work among the lowly in the waste places of the South, so numbers of young Cuban and Puerto Rican negroes may be educated at Tuskegee to the end that they may return to their homes and set in motion those forces which will awaken the desire

for larger capacity for the duties of self-government.—*Booker T. Washington.*

—The annual report of the United States Indian School at Carlisle, just prepared by Major (no longer Captain) Pratt, shows that there are 462 boys and 405 girls in the schools, representing 74 tribes. During the year 1,080 have been on the roll. The number now in the school is 104 in excess of last year.

—A writer in *The Outlook* tells of the 25 years of service which Bishop Hare has given for the evangelization of the Sioux. Among this warlike tribe he has come and gone with the gentleness of Anselm among the Saxons. By degrees the savagery has softened, giving way to a dawning civilization. Tepees have changed to houses, medicine-lodges to chapels, and in many other ways the red man has been slowly lifted toward the plane of the white. As this lifting has gone on under his watchful care, the bishop has doubtless found his reward. He has seen reared in the Indian wilderness 48 neat churches and chapels, 34 small but comfortable mission residences, and 4 large boarding schools. Seventy congregations have been gathered, and out of them his clergy, 12 of whom are Indians, have presented nearly 5,000 for confirmation.

—Already over 100 students have entered the classes of the Missionary Institute of the Christian Alliance at Nyack, and others are still coming, with a prospect of a further increase. The lectures this season are of peculiar interest and value. Students may enter at any time, but it is to their advantage to come as near as possible to the commencement of each term.

—Some weeks since at a meeting held in New York, the decision was reacht that the Home Mission Society representing the Baptists North and the same society representing Baptists South should cooperate in Cuba. It may seem a small thing, but Baptists say that it means progress to a length that would not have been dreamt of a few years ago, and would hardly have been possible before the late war. The work to be undertaken in Cuba will be missionary, not educational.

—The Methodist bishops have resolved to inaugurate a movement for a Twentieth-Century Fund of $20,000,000—$10,000,000 for educational purposes, and $10,000,000 for the payment of church debts and the building of hospitals and other similar institutions. They have appointed a commission consisting of 7 bishops, 7 college presidents, 15 laymen, and Dr. C. H. Payne, to have charge of the matter.

—Not long since 88 Presbyterian missionaries departed for their fields, of whom 33 were going out for the first time.

—The late Dr. A. S. Hunt, of the American Bible Society, bequeathed $30,000 to Wesleyan University, Middletown, Conn., $10,000 to the American Bible Society, and $5,000 to the Methodist Hospital of Brooklyn.

Canada.—The Indian missions of the Canadian Methodist Church have grown in numbers to 54, with 38 missionaries and 51 assistants, with a membership of over 5,000 converts from the pagan tribes. The church has erected numerous schools, industrial institutes, orphanages, and one or two hospitals.

—According to late official returns there are in Canada 99,364 Indians. Of these 70,394 are classified as belonging to various religious denominations. The greater number, 41,813, are Roman Catholics; 16,129 are Anglicans; 10,273

Statistics of the Missionary Societies of the

[These tables include only Missions to non-Christian and non-Protestant peoples, and so they Japanese in the United States. The figures are derived almost wholly from annual reports, and leave the fewest possible blanks, and hence where official figures were not at hand, conservative

Names of Societies.	Date of Organization.	Missionary Income.	Missionaries.					Native Laborers.	
			Ordained.	Laymen.	Wives.	Unmarried Women.	Total Missionaries.	Ordained.	Total Natives.
American Board	1810	$687,209	169	15	168	173	531	220	2,977
Baptist Missionary Union	1814	782,474	153	25	169	108	455	420	3,918
Southern Baptist Convention	1845	124,250	32	0	31	10	73	41	117
Free Baptists	1833	35,860	5	1	6	10	22	6	79
Seventh-Day Baptists	1847	5,000	1	0	1	2	4	0	9
Christian (Disciples)	1875	116,476	24	5	25	11	65	24	102
American Christian Convention	1886	6,384	3	0	1	2	6	4	12
Protestant Episcopal	1835	280,969	69	8	22	23	82	65	545
Society of Friends	1871	36,978	14	7	13	21	55	6	86
Lutheran, General Council	1869	20,303	7	0	7	3	17	1	143
Lutheran, General Synod	1837	42,560	9	0	6	9	24	1	489
Methodist Episcopal	1819	946,942	180	10	178	230	598	379	3,785
Methodist Episcopal, South	1846	354,765	55	2	56	56	169	89	244
African Methodist Episcopal	1876	6,940	6	12	12	3	33	0	7
Methodist Protestant	1882	12,194	5	1	6	0	12	5	10
Presbyterian	1837	835,581	225	55	237	179	696	188	1,776
Presbyterian, South	1861	149,396	56	9	52	38	155	44	138
Cumberland Presbyterian	1820	20,640	7	1	6	6	20	6	24
Reformed Presb. (Covenanter)	1856	23,182	7	2	9	6	24	0	36
Reformed Presb. (Gen. Synod)	1836	6,500	6	0	6	0	12	0	50
Associate Reformed Presb., South	1879	1,874	3	0	3	2	8	4	8
United Presbyterian	1859	114,230	39	10	36	35	120	37	582
Reformed (Dutch)	1836	124,301	30	4	30	24	88	30	282
Reformed (German)	1878	33,347	6	1	6	3	16	0	37
German Evangelical Synod	1883	17,000	7	0	5	0	12	12	58
Evangelical Association	1876	7,315	1	0	1	0	2	4	26
United Brethren	1853	41,901	3	10	8	7	28	2	20
Canada Baptist	1873	48,771	20	1	18	15	54	13	223
Canada Congregationalist	1881	4,000	1	0	1	2	4	0	4
Canada Methodist	1873	142,530	28	29	45	15	117	26	65
Canada Presbyterian	1844	131,848	38	15	39	40	132	6	317
Twenty other Societies		487,600	80	276	146	258	760	18	519
Totals		5,549,340	1,249	499	1,359	1,291	4,394	1,651	16,678

United States and Canada for 1898.

omit work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and relate in the main to 1898, tho sometimes the year includes a part of 1897. The aim has been to estimates have been made, based upon former reports.]

Total Missionary Force	Stations and Out-Stations.	Communicants.	Added During Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
3,508	1,372	47,122	4,652	140,000	1,270	56,625	S. Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.
4,373	1,425	120,237	7,750	400,000	1,374	31,226	Africa (Kongo), India, Burma, Assam, China, Japan, France, Russia, etc.
190	194	4,760	701	14,000	41	1,111	China, Japan, Africa, Italy, Mexico, Brazil.
101	17	791	62	2,100	88	2,981	India (Bengal).
13	2	42	7	120	5	139	China (Shanghai).
167	103	1,426	324	4,000	29	1,227	China, Japan, India, Turkey.
18	22	330	16	1,000	2	30	Japan (Tokyo, etc.).
627	315	4,866	230	12,000	110	4,932	Greece, Africa, China, Japan, Haiti, Indians.
141	64	1,237	148	3,500	43	1,638	Mexico, China, Japan, Jamaica, Alaska.
160	198	2,002	226	5,036	116	2,719	India (Madras).
513	14	6,335	1,080	18,000	207	7,015	India (Madras), West Africa.
4,383	578	89,042	8,450	180,000	1,847	45,381	China, Korea, Japan, Malaysia, India, Africa, S. America, Mexico, Italy, Bulgaria.
413	106	8,928	141	22,000	110	3,490	China, Japan, Brazil, Mexico, American Indians.
40	12	356	70	800	5	257	West Africa, West Indies.
22	14	376	60	600	2	147	Japan (Yokohama).
2,472	1,048	34,782	3,854	105,000	747	30,409	India, Siam, China, Japan, Korea, Africa, Syria, Persia, S. America, Mexico, etc.
293	166	2,948	523	8,000	42	1,121	China, Japan, Korea, Africa, Greece, Italy, Mexico, Brazil.
44	12	802	93	2,225	3	225	Japan, Mexico.
60	15	274	60	700	14	641	Northern Syria, Asia Minor.
62	16	1,130	60	3,000	3	70	India (Northwest Provinces).
16	12	266	34	600	4	90	Mexico (Tampico, etc.).
702	280	8,940	946	23,000	319	17,993	Egypt, India (Northwest Provinces).
370	263	5,564	396	15,000	225	7,093	China, Japan, India, Arabia.
53	58	1,789	185	4,000	2	179	Japan (Tokyo, Sendai, etc.).
70	10	807	176	1,498	11	1,106	Africa (Sierra Leone).
28	21	819	95	2,500	1	8	Japan (Tokyo, Osaka).
48	218	6,056	561	12,000	9	658	Africa (West Coast, Sherbro, etc.), China.
277	72	3,898	506	8,600	76	1,192	India (Telugus).
8	1	30	3	100	2	80	Africa (West Central).
182	50	2,350	180	12,000	40	2,500	Japan (Tokyo, etc.), Indians.
449	165	3,311	495	9,000	168	5,589	China, India, New Hebrides, West Indies.
1,279	275	6,200	330	20,000	215	17,000	
21,072	7,118	367,846	32,124	1,030,379	7,130	245,962	

Methodists; 807 Presbyterians, and 13,062 belonging to other Christian bodies. The religion of 12,300 is unknown, and 16,677 are pagans.

—The Rev. Dr. Thomson, of the Canadian Presbyterian Church, is doing a remarkably successful work among the Chinese in Montreal. There are 16 schools for these sons of Sinim, with an average of 25 pupils and 22 teachers to each school. The General Assembly had the pleasure, during its sessions, of seeing large gatherings of these Chinamen, some of them active Christian converts.

EUROPE.

Great Britain.—This is the testimony of Rev. G. E. Post, of Beirut, in the *Evangelist*:—"The government of Cyprus is a model which our new Puerto Rico and Cuba administrators might well imitate. A hundred English soldiers represent the British Empire. A very small number of civil servants conduct the various bureaus of administration. But most of the governing is done by natives. Nevertheless it is well done. Bribery is abolisht, or at least very much checkt. Life and property are safe. A good common school system, supported by the people, has been introduced. A very efficient constabulary has been organized. And, best of all, a native legislature does the important work of nationalizing and popularizing all these reforms. The result is amazing. Twenty years have transformed an ill-governed Turkish province into a colony, governed by its own people, on Anglo-Saxon principles. All classes of the population are emphatic in their praise of the justice and equity of the administration. . . . I look with complacency on the opportunity now offered to our people to acquire similar powers and virtues. I believe that the necessity of governing distant dependencies will do much to modify our civil service usages, and introduce a higher tone into public life."

—*Service for the King*, of the Mildmay Mission, speaks thus of the work of the Bible Flower Mission: "The lives of the poor sick people in our hospitals and infirmaries are very monotonous, with few breaks or bright spots in them, or occupation to wile away the time, so you can imagine what it must be to them to see fresh faces and to receive tastefully arranged bouquets, with kind words and Christian sympathy. But, better far than this, they get a message from God's Word with the flowers, and the precious seed is sown broadcast, not only amongst thousands of sick persons *in* the infirmaries but amongst their relations and friends, to whom they often pass on the texts. About 48,000 bouquets and texts have been distributed this season."

ASIA.

Islam.—The last Turkish soldier has left the island of Crete and that ancient province is now free from the rule of the Moslem. The arrival of this happy day is a noteworthy event in European politics. The Turkish officials, by their usual twisting and delaying, endeavored to avoid it, but this time the Powers seem in earnest. It is to be hoped that the example of the United States in sacrificing blood and treasure for principle will so thoroughly put to shame the nations of the Old World that they will take position on a higher plane than they have been occupying—the plane of morality, rather than that of mere policy.

—Dr. G. W. Holmes of Hamadan has come to honor, for the shah of Persia has last summer invested him with the insignia of the Order

of the Lion and the Sun. The informality of the ceremony indicates the degree to which ancient ideas respecting the sacredness of the king's person have become modernized, for while, in old days, the recipient should have traveled an appointed distance of many miles to accept such a favor, Dr. Holmes simply stood in an outer apartment where a high official handed him a case containing the two stars and broad green silk sash, remarking that the former shah had conferred on him the second degree of the order but it was the will of His Majesty Muzaffar ed Deen that he should also receive the first degree. Thereupon he was ushered into the shah's presence and given opportunity to acknowledge the honor received. This order was created for the English ambassador, Sir John Malcolm, in the first decade of this century.

India.—Things are frequently happening in India which show how imperfect is the British hold on the native mind, and how invaluable is the influence of the missionaries. Mrs. James, wife of Rev. W. R. James, Baptist missionary, of Jessore, near Calcutta, says that some evil-disposed persons spread the tale that the queen, desiring to thin out her Indian subjects, had given orders that they are to be inoculated with plague poison. It was alleged that the people who were removed to the hospitals were quietly killed by the government officials. During the panic some of the people ran to the Christians to be reassured, and the latter did good service in this way. Mrs. James went from house to house to quiet the fear, yet some would fly from her as if she were plague stricken. Then they would say, "We believe it, if you say so, for we know you are religious, and will not lie." It will be found some day that the native Christian community is a stronger defense than thousands of soldiers.—*Indian Witness.*

—There occurred not many weeks ago in Kolhapur, western India, the annual celebration of the Kolhapur Society for the Protection of Cows. A prominent feature of it was the procession of members of the society and others actively sympathizing in its objects. A large number of cows were given the leading place in the procession, which, after winding through appointed streets, halted at an open place, where the cows were worshipt. Boyish students of English schools in the city are boasted members of the society. Those who are enlightened and advanced in English education are ashamed to take part in all such popular demonstrations, tho they give their moral support. The editor of *Indian Notes*, after thus describing this affair, adds:

Like the auctioneer in Boston who, affecting surprise at the low bidding, exclaimed, "Gentlemen, is this Boston?" so we can not but ejaculate, Is this Kolhapur—with its college, high schools, vernacular schools, libraries, etc.? After many years' residence in India we can appreciate the aversion of Hindus to the killing of cows and eating of beef, but when it comes to cow worship, we are astonisht and grieved that educated men do not step forward and draw the line.

—A new and much needed society has been formed in India called the Society for the Protection of Children in India. The fact that it has called out a storm of opposition from the native press shows how much it is needed.

—The Baptist Missionary Union has sent all over the country, through the denominational press, the sketch of the plan of Dr. John Clough for a Missionary Industrial School at Ongole in India. Dr.

Clough's life of thirty-three years at Ongole, his success as a missionary, his ability as an engineer and organizer of matters missionary and businesswise, unite together in commending any plan he may propose for an advanced missionary movement. He so states this in the circular outlining the plan as to commend the project to business men. One such, the treasurer of a prominent church in Philadelphia, was so imprest by it that he has set out to get $500 from the business men of that church. Others have been similarly stirred up, and the $10,000 needed should soon be in sight.—*F. S. Dobbins.*

—Fifty years ago there were in India 21 ordained natives. Now there are over 1,000.—*Der Missions Freund.—C. S. S.*

—The Abbe Dubois, a French priest, who went to India in 1792, was so imprest with the impenetrability of the caste system, that on his return to France he exprest his despair of the human possibility of the conversion of the natives of India to Christianity. Reviewing the new translation of the Abbe's "Hindu Manners, Customs, and Ceremonies," in which the translator claims that the facts justify that gloomy forecast, the London *Spectator* dissents from the conclusion and adds:

Slow as the progress of Christianity has been throughout this century, we are convinced that the man who wrote so despairingly of its future in 1823 would be surprised with its results to-day. Against obstacles which are far greater than they were in the Roman empire, because more deeply rooted in the life of the common people, the rate of the Christian increase has been greater in India this century than during the first centuries of the Church."

—"A Mohammedan gentleman once askt why we called our hospital 'The Good Samaritan.' We took him into one of the wards, where hangs the picture of the Good Samaritan, and explained it to him. Very much toucht with the simple story, he said, 'Your hospital is well named; it certainly is doing the work of the Good Samaritan by these suffering women who come to it.' Last summer a Hindu gentleman of some standing brought his wife to us from Lahne, and begged that we would keep her until she either got better or died, because she was suffering from a loathsome disease, and they being of very high caste could not nurse her. An operation helpt the poor sufferer, and when her husband came to see her again he was not a little surprised to see us attending to her, and said, 'My relations would not touch her' (himself included). On another occasion, a Mohammedan gentleman, a professor in a government college, who really loves his wife, himself declaring, 'I love my wife not as a Mohammedan but as a Christian,' brought her to us for treatment. When she got well, so grateful were they for what had been done for her, that we have had other members of his family in our hospital for treatment."—Dr. S. E. Johnson.—*Medical Missions.*

China None of our fields of labor show such important progress and such a remarkable improvement in the whole situation as China. Four hundred and eighty-six baptisms, and more than 600 candidates for baptism, speak of a success never known before in our Chinese mission, and show that the movement which began a few years ago is keeping up and growing. A new era is beginning for China.—*Der Evangelische Heidenbote.—C. S. S.*

—A newly-arrived missionary writing of his first impression says the rigid economy of the Chinese attracted his attention. In the

matter of fuel nothing is wasted. Every weed, cotton stalk, and spire of grass is utilized. To throw away a handful of chicken feathers would be wastefulness unpardonable in a Shanghai Chinaman. They are also industrious. "All at it all the time" is certainly applicable to Chinese laborers. From early morn till late at night their ceaseless tread reminds the foreigner that he is in the midst of an industrious people. They seem to endure protracted labor better than a Westerner, owing, perhaps, to the apparent absence of nerves in the Chinese anatomy. Worry, more than work, kills the Anglo-Saxon; but the inhabitant of the Celestial Empire seems free from anxiety, and appears happy in the midst of his severest labor.

—The gift of a Buddhist temple to the Ningpo Mission has excited great attention as an unprecedented incident in the history of missions. The official account says that when Rev. J. W. Haywood askt the villagers (200 had assembled) if they were willing it should be used as a preaching hall and school, the answer was universal assent. Not only so, when one of the head men said they would convey it by a legal deed of gift, all present shouted "quite right, quite right." The British consul pronounced the deed legally valid. In addition to the temple and its demesne, twenty two Chinese acres of land have also been conveyed.

—The Anglo-Chinese College at Fuchau, writes Dr. S. L. Baldwin, is the largest Christian college in China. When it was founded in 1881 Mr. Tiong Ahok, a native who had not yet made profession of Christianity, gave $10,000 toward the purchase of a suitable property. It is distinctively a Christian college, and all who send their sons know that its object is not merely to promote education, but to build up Christianity in China and promote Christian character among its students. It is essentially a self-supporting institution. The present year opened with 260 students.

—Waterworks for the native city of Shanghai have been constructed by Mr. A. C. Christensen, a New York engineer, who says that for the first time in their lives the Chinese begin to see that there is an easier way of getting water than dipping it up out of a muddy river and peddling it about the city in pails. In the new system, water is taken from the river three miles above the city and allowed to settle in a reservoir; after which it is past through immense filters, whence it goes into tanks and is then pumpt about the city in pipes. The inaguration of this enterprise, says Mr. Christensen, means much more than a good water supply for one of the teeming cities of the East; it is the advent of American enterprise in an almost boundless field, and we are already securing contracts for the rolling stock of the new railroads. —*The Independent.*

Japan.—The material progress made by Japan in recent years has been extraordinary. Its steam factories have grown since 1883 from 84 to 2,758. In 1872 it had 96 steamships, with a tonnage of 23,364; in 1895 it had 827, with a tonnage of 213,221. The mileage of its railways also, which in 1872 was 18, is now 2,637. If its spiritual development were anything like on so great a scale, what a future would be before that country. While China is decaying, and its partition among the European powers seems to be regarded in many quarters as only a question of time, Japan is youthful, vigorous, and ambitious, and is evident-

ly destined to play a leading part in the rearrangement of the distant East.

—The census of the principal cities of Japan at the end of last year was as follows: Tokyo, 1,368,070; Osaka, 505,657; Kyoto, 342,724; Kobe, 183,065; Yokohama, 179,868; Nagoya, 235,706; Hiroshima, 101,094; Nagasaki, 71,906.

—The *Japan Evangelist* gives an amusing illustration of how the dignity of the law was preserved. A gentleman traveling in the interior of Japan came to a place where he wisht to lodge for the night; but he had forgotten his passport. The law does not allow any hotel outside of treaty limits to lodge a foreigner without a passport. Here was a question for the landlord and the traveler to decide. At last the landlord said the foreign guest might remain, *if he would sit up all the night.*

AFRICA.

—The Church Missionary Society has past a resolution authorizing its secretary to arrange with the missionaries of the Egypt or Palestine missions to proceed to Khartum as soon as possible and to approach the authorities in Egypt with a view to securing their concurrence in the opening of a mission there at the earliest possible date. One point in view in this is the carrying out of the old-time idea of the society, of connecting its missionary work in Uganda with its work in Egypt, following out, perhaps, in some more favorable form the old idea of the Saint Chrischona mission of Apostel Strasse, by which they sought to plant a series of mission stations along the Nile and into Central Africa.

—*North Africa* says: A friend has written us with regard to the needs of the Eastern Sudan: "There is an open door now for the Gospel in the Eastern Sudan, and I hope you will be able to enter in soon. I send £50 toward the support of any one of your workers willing to go for the first year, with the promise of £50 for a second year. The Romanists will soon be in the field; therefore there should be no delay." Another friend offers £100.

—*North Africa* gives the report of the North African Mission, 1897–8: In Morocco 4 stations, 38 missionaries, 3 helpers; in Algeria there are 5 stations, 15 missionaries, and 3 helpers; in Tunis, 3 stations and 26 missionaries; in Tripoli, 1 station and 6 missionaries; and in Egypt, 2 stations and 10 missionaries. This mission is accomplishing much,—especially through its medical agencies,—reaching numbers of Mohammedans.

—As late as 1876 there were no organized missions to the natives of the Barbary States, tho there were a few individuals, pastors, working among the French Protestants and the Jews in Tunis, Algiers, and Mogadur. Since then others have entered the field. Work is now being done there by the British and Foreign Missionary Society; by the French Wesleyans; by the Southern Morocco Mission; by the Gospel Union, associated with Mr. and Mrs. Baxter, of the *Christian Herald;* by Mr. Herman Harris, and by the World's Gospel Union of Kansas. Most of the pastors referred to are to be found in Algeria, and are supported by the French government. They do not, as a rule, extend their labors beyond the nominal Protestants whom they represent.—*The Outlook.*

—God is abundantly rewarding the labors of the Scotch United Presbyterian missions in Nyassaland, Africa. In a land where twenty

years ago missionaries entered at the peril of their lives, 4,000 converts recently gathered, spent five days in meditation, prayer, and song, and one day 284 converts were baptized, 195 of them adults.

—The progress of British Central Africa in recent years is very remarkable. Formerly the Portuguese held sway over the Zambesi waters, and by their indolence, avarice, and general opposition to all good, successfully handicapt progress. At last a treaty was made, and they were compelled to acknowledge the neutrality of the Rivers Zambesi and Shire. Since then commerce has been advancing by leaps and bounds. The Africa Lakes Corporation has been a true handmaid of missions from the very start. And now they are participating in large measure in the general prosperity. Six years ago there were only 2 steamers and 3 barges on the rivers. To-day there are 18 steamers and 71 barges. Dr. Livingstone spent half his fortune trying to put the *Lady Nyasa* on the lake. But to-day there are 6 steamers plying on its waters.

ISLANDS OF THE SEA.

—*Malaysia Message* has an article on the Philippines by Bishop Thoburn, in which he urges that America should take complete possession, and that American appointed officials might be sent to India for a short time to study the system there. It gives an account of the Netherlands India Missionary Conference, which meets in Java at intervals at from two to four years, held on August 23 to 28 at Buitenzorg. About 25 missionaries were present. It was stated that there are 26 missionaries among the 25,000,000 of people in Java; that there are now 20,000 native Christians, and 4,000 pupils in the schools, and that 40,000 cases were treated medically last year.

—A recent report of the Hawaiian Evangelical Association says: The past year has certainly been one in which Hawaiian Christianity has been put to a severe test, and proven itself fit to live. Every native church has borne the strain of a divided political sentiment. Every native pastor had to stand between two political parties. The fight for righteousness has been waged not only against influences of darkness, which have taken occasion to declare themselves openly in these days, but it has met a dissident patriotism. The great issue of the day which has so divided society, even invading homes to the marring of their peace, has not left the churches undisturbed. But in the contentions between royalists and supporters of the government, it must be said that there has been shown on the part of many of both political affiliations an admirable spirit of Christian forbearance.

—The only newspaper in the Philippines is under censorship of the archbishop, and a chief source of income to church and state is the lottery, which is under their mutual patronage and yields $200,000 per month. Wages to a common laborer are five cents a day.

—A letter was lately received from Mr. Chalmers of New Guinea, in which he said: "Here we have been opening a chapel which cost £250. The people paid for it themselves; they celebrated the opening for ten days, and during those ten days they entertained 500 of their fellow natives, and on the closing day they had a banquet for 1,000 people. The whole entertainment cost over £200. They paid it all themselves. A few years ago these men were savages and cannibals."

—I will never forget the great gathering at Port Moresby. That was a time! I wish every minister could have such an experience as that Sunday morning. It would

warm his heart and make his missionary enthusiasm deeper. At the beginning of 1883 Mr. Laws started a church at Port Moresby. Twenty-one persons, baptized and gathered out of heathenism, celebrated the dying of our Lord. When we were in Port Moresby last year the mission chapel was crammed for the morning service with communicants, only, from that district. We reckoned there were more than 460 persons packt in that building, all members of the church, tho all the members of the church belonging to the district were not able to be there. That is a wonderful story after fifteen years. It made our hearts warm. — *Wardlaw Thompson.*

—On Rarotonga, where seventy years ago the inhabitants were fierce cannibals, when John Williams first came among them, there is now a sewing machine in every household, and "nearly every family has an American buggy and a pony or two."

—At the annual meeting of the Samoa church there were present 190 pastors and 187 deacons, making a total of 377. A call was presented to this body for 11 new missionaries to New Guinea, and the committee reported that they already had 8 under training.

—Prohibition is claimed to be a success in Fiji, for the rum made there in the sugar factories has to be sent elsewhere, and anybody giving intoxicating liquor to a native is fined $250 and shut up for three months. That is restrictive certainly, but hardly prohibitive so long as rum is allowed to be made.

—Amongst the memories which we have brought back with us from this islet, Funafuti, one of the Society Islands, one of the most enduring will, I think, be the memory of that native chieftain who came next to the king in authority, and who used to lead our expedition when we went about from inlet to inlet. This chieftain was a very noble man; and when he came with us he used to bring his Bible, which he kept wrapt up very carefully in a silk pocket-handkerchief, and which every morning and every evening he took out in order to read a portion from it to his native friends, after which they would join together in singing a hymn with heartfelt and deep religious fervor. The majority of the natives at Funafuti are thoroughly godly and Christian men, leading good, simple, plain, manly, and moral lives, and this happy state of things I have satisfied myself from personal inspection is the direct result of the teaching of the agents of the London Missionary Society.—*Professor David.*

—In connection with the trip of the *Morning Star* through the Marshall group, the fact is recalled that it is forty years since this group was first visited by our missionaries, at which time there was nothing but absolute heathenism on all those islands. Sixteen of the islands are now occupied by native missionaries, and there are 75 places where the Gospel is preacht, bringing the Word within reach of 11,000 people. There are 26 men employed in preaching the Gospel, who receive some remuneration, besides other Christians who assist them without pay. Dr. Rife, in presenting these items, calls special attention to the fact that the work on the islands is practically self-supporting. There are now over 2,500 church members and 1,500 in schools. The contributions of the people have amounted the past year to $1,208, while the teachers receive but $1,230.—*Missionary Herald.*

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